THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

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Missionary Field.

BY NEIL MCLEOD.

The lollowing is the report of the Committee of the American Board on China:

Your committee are impressed with the tremendous importance to the Christian world and the kingdom of God of this traditional period through which China is just beginning to pass. New and strange forces are laying their hands upon the empire, and mighty changes are coming whether we do our duty or not. The opportunity of Christ's Church is in this traditional hour. The view of the field is appalling. Try to grasp the facts. We have 60,000,000 of people in this country, almost every soul of whom knows something of Christ, and a church for every 600 people. In China, not one in 400 ever heard the name of Christ! In this land a pastor to every 600 inhabitants! In China, a missionary to every 818,000! The question arises, Is the task too great for Christendom to master? Has God made a mistake? Has God laid upon us a burden too heavy for us to bear? It would be too great for anything but the heroism of the cross of Christ. But look at it! While our task is indeed amazingly enlarging, as the proportions of the field open up, our numerical and financial abilities are, in God's providence, enlarging ten-fold faster than our task. The wealth of Christians in the United States is today ten billions of dollars, and increasing at the rate of a million a day. Our educated youths are also amazingly increasing every year. No, brethren, when we look at our money and our men, it is clear that God has made no mistake in this matter when he calls us to evangelize China. Well does Secretary Smith ask: "Is this remarkable conjunction of open doors and accessible millions *there*, and the increasing wealth and the unexampled multitudes of educated Christian youth *here*, seen and its meaning understood?"

CHINA—China far exceeds in extent the whole continent of Europe. Europe, with its adjacent islands, has an area of less than four million square miles; China has an area of over five million square miles. This vast Empire comprises one-third of the continent of Asia, and one-tenth of the globe. Beneath its surface the greatest mineral wealth of the world has been stored. The coal-fields of China would supply the world for two thousand years.

The population is not less than four hundred millions, or one-forth of the race. They are an intelligent people. They were living as civilized human beings when the Anglo-Saxons were naked savages. They are an ancient people. They have records that go back as far as the Call of Abraham. They have seen Egypt, Assyria, Babylon, Persia, Greece and Rome rise and fall. The nations of modern times are of yesterday when compared with China.

Dr. Morrison was the first Protestant missionary to Japan. When he landed in 1808, he found that preaching was prohibited by law. He translated the Bible in a cellar. In 1842, five ports were opened to the gospel. In 1860 the whole Empire was opened. There are now one thousand missions, male and female, in China, and thirty-two thousand converts. One of the encouraging features of the work is the steady and rapidly increasing rate of progress. In 1842 there were six converts; in 1863 there were two thousand; in 1873 there were eight thousand; in 1883 there were twenty thousand.

The present supply of missionaries is inadequate. England has a population of twenty-six millions, and has thirty-five thousand ministers; Scotland has a population of four millions, and has four thousand ministers; the United States has a population of sixty millions and has ninety-four thousand ministers. In this country we have one preacher for seven hundred people; in China there is one ordained missionary for seven hundred thousand people.

The set time to favor China has come. Her gates have been opened to be closed no more. The missionaries have been hospitably received. Their success has been quite as great as we had a right to expect, in view of the feeble efforts put forth. Our missionaries in Nankin have been praying for more than a year for ten men. Thus far no one has been sent. The whole land is open; if the Church of Christ will do its duty it will not be long until China will have renounced Confucius, and will have accepted Christ as Lord of all.—*Missionary Intelligencer.*

Letter From Boston.

BY W. H. ROGERS.

COOK'S LECTURES.

The audiences are as large as ever. "Political Signs of the Times" was the theme of the prelude. It is a significant sign of the times that so many States in the union are attempting legislation against wire-pulling, intimidation, bribery, etc. In this one hundredth year of universal suffrage we are yet without universal suffrage, and will be so long as women are deprived of the franchise. Sixty-five millions are ruled by a voting population of thirteen millions, three million of whom are absentees on election day and two million of whom are illiterate or semi-illiterate.

Illiteracy can decide a presidential election in this country. After the manner of an object lesson the lecturer held up his hand and represented the Satanic thumb of the saloon power, representing more money than slavery ever did, as having the grip on the first two fingers which respectively represent illiteracy and semi-illiteracy. The third and fourth fingers represent the two great parties catering to this "trinity of infamy."

The Democratic party is under the thumb of the liquor interest, and the Republican party is over it and under it. The throat of every large municipality wheezes with the atmospheric influence of the liquor-traffic.

As the wrist controls the motion of the hand that governs the action of the fingers, so the machine controls our whole suffrage system. The fingers must be rescued from the domination of the wrist. If the Republican party of the nation were like the Republican party of Iowa and Kansas there would be less need of a protest. It is a good sign that South Carolina is calling for a reading test. New York State abolished her reading test in 1846, since which action the very evils predicted by Martin Vanburen have followed.

The lecturer advises the Australian ballot which is printed by the government and secretly deposited, which system has become a law in Massachusetts. He praised the twenty thousand women and more who registered at the last municipal election in Boston, seventeen thousand of whom cast their ballots despite the most inclement weather. But even under the stress of a great emergency two-thirds of the women in Boston made no attempt at the exercise of their privilege, and compulsory voting is the remedy which Mr. Cook advocates for this state of things. Some of my readers will likely start back with horror from the mere suggestion of a measure which now sounds so radical.

A national reading test as a pre-requisite to suffrage was further recommended.

There is considerable repetition in these preludes on current events from year to year, which must be accounted for, I suppose, in part, by the fact that the current events are much the same from year to year. The same old remedies must be prescribed for the same diseases. The spice, however, is generally fresh if the dish is old, but only the hearers get the spice.

The singing of a Boston hymn, composed by the lecturer for the occasion, is an interesting part of the Monday proceedings. These lectures, which are delivered once a week for eight weeks in succession, are published once a month for eight months in succession in *Our Day*, a monthly magazine of which Mr. Cook is editor-in-chief. The publication office is at 28 Beacon St.

The *verbatim* report will determine the truth or falsity of the charge that Mr. Cook's prelude was an indiscriminate third party tirade against the existing parties. He frankly confessed that had it been physically possible for him to have voted he should have voted for Fisk and Brooks. There are multitudes of good men, he acknowledged, in both parties, but they are powerless against machine rule. He did not greatly lament the result of the late presidential election, but he did lament the scandalous tactics that were adopted by both parties for the sake of winning.

The theme of the lecture was "Papal Domination in the Public Schools." A clear distinction was made between the Roman Catholic religion and the Roman Catholic polity. The American people are virtually at war with Hildebrand, whose tenets threaten the extinction of the public schools. The Boston *Transcript* reports Mr. Cook correctly as follows:

> The clerical party would crush them unless opposed by public effort. The laity of the Catholic Church has no ecclesiastical power to break the tide of clericalism. The laity was only a handkerchief held by the clericals, who derived their impulse from abroad. The people follow the priests, the priests the pope, and the pope the black pope. He orders the Catholics to antagonize the public school system, had drawn the sword and thrown away the scabbard. A division of the public school fund has been demanded at Washington. It was the literal truth that the entire Catholic hierarchy had massed against a school system that had lasted two hundred years. They claimed that religious and secular education was its exclusive function; hence, the establishment of the parochial schools where the hierarchy could not fully carry out its views, intending to demand a division of funds wherever there was a possibility of securing it. The separation of State from church in this country did not separate the schools from Christianity; hence, Christianity should be taught in them on general principles to prepare the pupils for a moral life. There were three views in place of these nominal antagonisms—shall the schools be Romanized, Christianized or secularized?—the latter teaching nothing in a religious way.

The tendency of the day to secularize our public schools was illustrated by the rejection of Prof. Hitchcock's book by the school authorities of a certain State because it recognized the existence of God in the following sentence: "The munificence of God is the source of all wealth." Common schools, common laws, common morals and the Commonwealth must be our motto.

Five hundred thousand scholars are now in parochial schools. If I remember right he stated that the Catholic University at Washington has an endowment of eight million dollars. Prof. Schaff was quoted as saying that Romanist bugles are sounding behind us and pagan secularist bugles are sounding ahead of us. The State co-operates with the church in maintaining quiet on the Lord's-day, and still further in maintaining the sacredness of the marriage relation. The State should co-operate with the church in the inculcation of the principles of morality in the public schools. So far as the maintenance of morality depends upon the recognition of Christianity, so far Christianity must be recognized in our public schools.

Among other things Mr. Cook laid down the following: "I, as a Protestant, ask no law to which I am not willing to submit; I ask no law which cannot be used to restrain the Protestants, as well as against Catholics to restrain them." Mention was made of restrictions that are put upon Catholic domination in Mexico and in certain South American countries. In Chilli a fine is the penalty of leaving children to the instruction of nuns, and in some Catholic countries the amassing of wealth is forbidden to the priests. The lecturer recalled the famous historic episode of Henry IV. at Canassa, when the king stood three days in the snow beseeching the Pope's favor and absolution, and when he said, "We are not going to Canassa and never will," the applause was deafening and prolonged. Our ideas of education and of morals are not to be taken from Canassa or from Paris.

Incomplete and unsatisfactory as is the above report, it is the best my space will allow.

Points and Paragraphs.

BY J. M. TRIBLE.

One of the most clever and interesting, as well as the most stimulating and suggestive chapters in Henry Drummond's almost revolutionary book—"Natural Law in the Spiritual World"—is that on "Growth." Taking for his text the words of our Master, "Consider the lilies, *how they grow*," he proceeds to argue that as the growth of the lily is spontaneous, unconscious and mysterious, so the growth of a soul in grace, in knowledge, in holiness, is likewise involuntary and inscrutable, and the less we think of our growth or strive to promote it the better. Concern for our growth only operates to retard or arrest it. The discussion is fascinating, but by no means convincing. Because a lily's growth is unconscious, it by no means follows that a soul's growth is such. The lily's growth is unconscious because the lily is unconscious. Its growth partakes of its nature. But the growth of a conscious, intelligent being must be intelligent and conscious by consequence. We may speak of the growth of the body as unconscious because the body is not the conscious part of the man. So far as a man's growth is a mere bodily growth it may be involuntary and spontaneous. But when we grow in the spiritual, intelligent part of our being we know it and labor to promote it. It would be folly to exhort a lily to grow or warn it against neglecting the means of growth. But it would, on the contrary, be wisdom to exhort men to grow and to use diligently all means to that end. And as a matter of fact this is the very point and import of the Apostle's exhortation when he bids us "grow in the grace and knowledge of our Lord Jesus Christ." Growth is here proposed as one of the ends of Christian life, and the placing of one's self amid the conditions of growth is the only safeguard against degeneration and death.

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The wisdom of this world is ever blind to those subtle and silent influences by which revolutions are wrought, those great but noiseless ideas which make their way gradually through the world, but are "like the waters which, filtering behind the rocks of the Alps, loosen them from the foundations on which they rest." All modern thinkers of whatever school are agreed that the introduction of Christianity was fraught with most stupendous and far-reaching results to all mankind. Renan speaks for all schools of philosophy when he confesses that the birth of Jesus was "the capital event in the history of the race whereby the noblest portions of humanity were to be turned from polytheism to a religion founded on the divine unity." And yet the advent of Jesus and the beginning of Christianity was wholly unnoticed by the philosophy of his age. None of the princes of this world knew what vast and tremendous issues were concealed in the preaching of the cross. To them it was foolishness—mere babble which their wisdom disdained to notice. This blindness of the philosophers to the advent of the gospel is well stated by Dr. Felix Oswald in a recent contribution to a medical magazine. Dr. Oswald, though himself somewhat of a free-thinker, is constrained to bear this testimony:

"The friends and adversaries of Christianity must agree that the mission of Christ and the moral metamorphosis which, for better or worse, culminated in the conversion of the Roman Empire, were the most important events in the history of the human race. Yet no fact in history is more clearly established than the truth of the late Dean Milman's remark, that, without a single exception, the great philosophers and historians of paganism were completely unconscious of the importance of the doctrine destined to transform the destiny of the moral universe for a long series of centuries. Seneca and Apollonius never even mention the name of the great Hebrew reformer. Tacitus, in a single passage, alludes to his dogmas with a contemptuous sneer. For more than two hundred years the followers of the new religion were regarded as a mere sect of the despised Jews. The possibility of their ultimate triumph seems never to have entered the mind of a pagan moralist, even when the energy of their missionaries began to attract the attention of the civil magistrates."

What is here confessed of Christianity, as a whole, applies also to those great movements within the Church or within society headed and supported by the Church which were so feeble and insignificant in their beginnings. The Sunday-school movement attracted no notice from the world and not much from the church in its beginning, though a recent and most able and graphic historian, Green, sees in them the beginning of popular education in England. The missionary movement was the laughing-stock of the last century as it is likely to be the pride and glory of this. Dr. Oswald has a sensible word to say of the indifference and contempt with which our political and social sages regard the temperance movement now spreading, with many checks and set-backs indeed, but certainly and quietly over the whole civilized world. He compares it to the indifference of the first century philosophers to Christianity:

"A strangely similar infatuation seems to blind the social philosophers of the present age to the destiny of the temperance movement. The time is past when the appeals of its apostles could be entirely ignored, and statistical records condescend to notice the progress of its propaganda, but the significance of that progress seems to escape the attention even of shrewd observers. Thousands of its active adversaries treat it as a pernicious delusion. A perhaps still larger number of neutral contemporaries consider its doctrine an amiable but hopeless chimera. They admit the power of moral enthusiasm, but point to the entrenched stronghold of our adversaries; to the unity and thorough organization of the licensed poison-mongers, to their vast material resources, to their unscrupulous use of that advantage, to the fatal strength of the fetters that chain the poison-slave to his deep-rooted habit. They also point to the legal and social persistence of established customs. 'Reform,' says an able political writer, 'is ever unpopular. All wrongs lie in the consent of the wronged, and what with the fierce support of those who thrive on the abuse, and the dull, heavy, ignorant conservatism of the masses. * * it is a sad delusion to suppose that the cause is won when the argument is made.' An unquestionable preponderance of power, they argue, favors the side of the liquor-venders, and in this world, at least, might always find a way to assert itself as right. The last link of that syllogism, however, is a rule with occasional exceptions. No unqualified evil has ever succeeded in maintaining its supremacy, and the evils of the alcohol-vice are offset by no benefits."

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The needs of our Sunday-schools are frequently, but none too frequently, urged upon us by the friends of this great ally and recruiting field of the church. Among these needs, and perhaps the most urgent of all, is the need of efficient teachers. To be an efficient teacher one must practice the old-fashioned virtues of preparation, punctuality and attention to the class outside of the school hours. Some teachers are not regular in meeting their classes. Some, perhaps, do not meet them with an adequate preparation of the lesson. Some make no effort to look after absentees that they may learn the reason of their absence, and, if possible, recover them to the school. This duty of visitation especially requires time, and many of our teachers are hard working people, whose time is pre-occupied with other duties. Nevertheless, the absent ones must be visited. Often the teacher might have some of the class to visit the absent members. Or a letter might be sent enquiring into the cause of the absence and urging renewed attendance. Negligence, in so important a matter, must not be allowed. Children are like the rest of us. Even intentional offence is hardly so hurtful to them as thoughtless and continual neglect.

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A Christian man in these days must be a growing man. The little stock of religious ideas with which we set up in Christian life will not serve him to its end. He must enlarge his stock continually. The means of self-culture, now so multiplied and so accessible, must be used with diligence. Not only must there be a thorough and continuous study of the Bible with the use of the many excellent helps in easy reach of all, but self-culture in other directions cannot be neglected except at the cost of impairing both the usefulness and the enjoyment of life. "Sin is wrought for want of *thought* as well as want of heart." And if we would amount to anything in the world we must learn to think. The thinking habit, which is only another name for education, not only enables us to do good as we have opportunity, but it increases our opportunities a hundred-fold.

Our Strength.

BY J. Z. TYLER.

Our strength is not in numbers, in wealth, in culture or social standing, but our strength as Christians must be found in our fellowship with and consecration to Christ. Fellowship with Christ inspires the heart with holy purposes, and leads to the consecration of our lives to his service. It begets a deep yearning for the conversion of souls. It was this which brought Christ from the glory of heaven to the shame and suffering of the cross, and he whose heart has no longing to save the lost has no real fellowship with Christ.

Worldliness is weakness. They who seek the pleasures of the world are forsaking the fellowship of Christ. He was not of this world—not in any Pharisaical or ascetic way—but because his life in its purpose and character was above the follies of this world. His nature could not find satisfaction in the pleasures of sense, nor can they who have become "new creatures in Christ" find satisfaction in the world's pleasures. If we be risen with Christ we should seek the things which are above. The present worldliness of the church is the cause of its weakness. It is a Samson, but Delilah has shorn its locks, and its strength has departed.

God is our strength. He gives power to those who live in his fellowship. He takes the weak things to confound the mighty. If, therefore, we would be strong, it must be "in the Lord and in the power of his might." If we rely upon ourselves we must fail. We need self-examination, repentance, the spirit of the cross, private prayer, and a renewed study of God's word. Are we not relying upon ourselves too much; upon God too little?

A holy life spent in the service of God, and in communion with him, is without doubt the most pleasant and comfortable life that any man can live in this world.—*Melancthon.*

Studies in Sacred History.

BY M. B. RYAN.

BEGINNINGS.

To the thinking man there is always a pleasant interest attached to the beginning of things. To stand beside the fountain whence issues the stream, which, swelling into a mighty torrent, bears the commerce of a nation on its bosom; to bend over the cradle of the babe, who, when grown to manhood, shakes the world; to enter the birth-chamber of a government, which, in its maturity, realizes the best hopes of humanity—these are not idle and unprofitable employments; they are in the highest degree pleasant and instructive. For this reason there is a peculiar interest attached to the period so briefly described in the first four chapters of Genesis. It is the period of beginnings. Human action and human experience to-day are much the same as they have been for generations. We travel in the same circle in which our fathers journeyed—a circle widening, it may be, a trifle with each generation, but representing much the same experience from century to century. Concerning many of the most important affairs of life it is essentially true that "there is nothing new under the sun." But back here, on this new-found earth, we are on virgin soil. Humanity was then in its infancy, society in its spring time. Here are seen the *first* of all human actions and experiences. Here is the *first sin* and the *first sorrow*. How appalling must have been the first appearance of that dismal cloud which darkened the sky of man's life and hid from him the face of his God! Here is the *first birth* and the *first newborn babe*. What a living wonder the babe is in our homes, as its frame grows larger, its intellect expands, its eye grows brighter, and its every action more intense. We, who have watched this process times without number from our own infancy up, never cease our wonder over the mysteries of new-born life. What, then, must have been the wonder and the mystery, the mingled joy and awe which surrounded the *first* babe as it nestled in the bosoms of the *first* father and mother!

Here is the *first death*. What an awful novelty must have pervaded that hour when Adam and Eve and Cain stood in the presence of human death for the *first* time! What an impenetrable mystery must have shrouded the event! What meant the rigidity of those muscles once so flexible, the ashy pallor of those cheeks but yesterday so ruddy, the glassy stare of those eyes which but just now sparkled with the brightness of light? Could it be that this was what God meant when he said: "In the day thou eatest thereof, dying, thou shalt die?" Here was the *first sacrifice*, the first attempt to approach a God from whom they had been estrayed with an offering. Here was the *first quarrel* when Cain *talked* with Abel his brother; and the *first murder* when he embrued his hands in his brother's blood.

In this period we see also the beginning of the activities of men in their efforts to subdue the earth and secure a livelihood from it. Very early in the period we find a "division of labor," the pursuit of different avocations. Abel was a keeper of sheep; Cain was a tiller of the ground. Here was the genesis of the stock-raising and agricultural industries which have ever been so large a part of the world's business. Later still we find, among the descendants of Cain, one man a shepherd, another a musician, another a worker in metals. This reveals the fact that men were beginning to discover and to invent; that they were beginning various pursuits in life which required the use of metal for implements, such, perhaps, as the chase, warfare, the construction of buildings, the manufacture of household necessities.

In the light of modern civilization, with its perfection in the arts and the productions of human skill, the interest of these *beginnings* is intensified. What a potent element in modern civilized life is music. What would the world be to-day without its musical instruments? If you would banish those you would banish from society one of its greatest pleasures, one of its most refining agencies; and you would leave a blank which nothing else could fill. Yet the instrumental music of to-day, which drives the demon of care from many a tired brain, soothes many a troubled spirit, fills many a heart with joy and many a home with sunshine, is but the tree which has sprung from the tiny seed sown in the spring-time of humanity by Jubal "the father of all such as handle the harp and the organ." What a mighty factor is metal to day in the work of the world. We rejoice in our wondrous civilization, the most intense in its activities that the world has ever seen. How much of this do we owe to our iron, steel, brass, etc? We might say all of it, for we could have no such civilization without them. Verily, in the activities of to-day metal is king. Strip the land of its implements of metal and you would wreck every railroad train, sink every steamboat, silence every spindle, stop every wheel, clear every street, depopulate every city, wreck every government, ruin every nation on the civilized globe. But when you think of metal, and the marvellous things it helps man to do, remember that away beyond the flood, in the dim twilight of this world-day, Tubal-Cain, the fourth from Adam in the line of Cain, discovered and taught its proper use.

These were the days of small things, it is true; but they were small only by comparison with the experiences and achievements of later generations. The child is interested in a glittering toy and pleased beyond measure with the accomplishments of a trifle. And in the childhood of the race the experiences which to us are commonplace must have come with startling novelty; and the achievements which we would consider insignificant would assume a wondrous importance. Our lives are largely practical applications of *inherited* knowledge. Theirs were a series of *experiments* in the laboratory of existence.

Responsive Love.

BY W. S. HOYE.

The Apostle John, whose character is contemplative, linked with feelings most tender and emotional, strikes the key-note so this idea; "We love him," he says, "because he first loved us." In this we have the idea of *responsive love*. We may never know how much the Father has and is loving us. This love of His may never be measured. But it will suffice for us to know this truth, and to love Him in return, as far as, in degree and ability, we are capable of loving. As the echo responds to the voice, so must our love be responsive; and as the voice is always stronger than the echo, so must we understand, that the full, complete love of the dear Father is far superior to any we may show. This is a precious thought for contemplation; and it should excite in us a deeper, stronger and purer love for Him who is altogether lovely.

It is well to ask, how then, may we have and cultivate this love? It is possible to love a single truth, because of its intrinsic value, then, likewise, many truths, then all truth: through culture. We may rise to the love of fair practices of truth; and from this to fair ideas; and from the love of fair ideas to the love of Him who thinks them. This is the love of the author of all truth, who is God. Again, the love of God is the love of goodness; God is goodness itself to us, therefore the love and culture *of goodness* is the love of God. To this fact the most loyal in heart, and the most devout will testify. It follows, that to love God then, is to love what God *is*. He is just, holy and merciful, etc. The love and development of these virtues is an answer to our interrogation. Well might the Savior say: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Since these characteristics are to adorn the Christian's dignity. These virtues are but the echo of earth to the full sweet voice of Heaven. The responsive love on the part of man for that which is Divine. To accept *God-likeness* as *the* design for character building is a truth which we may receive. We may not love God because we are happy. This may give us gratitude. Happiness to the most fortunate is more or less evanescent. It is possible that the clouds of sorrow may come over every soul, like the darkness of night; then out of this gloom we may look up to God and love Him not because of that we are, but because of what He *is* to us. And thus we will have implicit trust in the Father of mercies; and placing our hand lovingly and confidingly in his, may walk with him toward the east of eternity, finding the morning brighter and brighter until cometh the perfect day. The measure of this love is declared: "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." So may it be.

Forgiveness.

BY J. D. BILLINGSLEY.

1. In whom are we forgiven? "In whom (Christ) we have redemption through His blood, even the forgiveness of sins." Col. i: 14. Forgiveness, then, is obtained *in* Christ through His blood. His blood is applied *in Him*. Those out of Christ need not expect forgiveness while they continue in rebellion against God. Those seeking forgiveness must submit to such requirements as will bring them into Christ; for out of Him is no forgiveness.

2. Upon what conditions are erring children forgiven? "If you forgive men their trespasses your Heavenly Father will also forgive you." "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vi: 14–15. He who would be forgiven must forgive. Could we only realize how often we need the atoning blood we would more freely forgive. He who harbors malice and refuses to forgive his brother disregards the divine injunction, and thereby passes beyond the pale of infinite forgiveness, but not beyond the range of God's unerring justice. Our forgiveness is conditioned upon our forgiving. Let us act accordingly and cultivate a spirit of forgiveness.

3. How must we forgive? "Even as Christ forgave you, so also do ye." Col. iii: 13. Here, as elsewhere, the Lord is our pattern. To what extent, then, does He forgive? "Their sins and their iniquities will I remember no more." Heb. viii: 12. We are required to forgive as our Savior—He remembers sins forgiven no more. "I'll forgive him, but I can't forget it," is often heard from men who profess to be Christians. There can be no forgiveness while the offense is remembered. The remembrance of a wrong is the germ of unforgiveness. Do not attempt to mock God by *forgiving*(?) and not *forgetting*.

4. If your brother sins against you, what then? Go tell him his fault between thee and him alone. "If he shall hear thee thou hast gained thy brother." Don't tell it to your neighbor, friend or enemy, but to him and him alone. Would that this passage were obeyed! "But if he will not hear thee take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Do not burden the church with the matter until you have done your duty. "And if he shall neglect to hear them tell it unto the church, but if he neglect to hear the church let him be unto thee as a heathen man and a publican." Matt. xviii: 15–17. You must go to him and not wait for him to come to you. Select such time and place as will be most favorable to success in gaining your brother. Just here many are driven from the path of duty. To be driven from this path which God has marked out; "to suffer the opinion of others to rule our choice or overpower our resolves; to give way to anything but conviction is to submit tamely to the lowest and most ignominious slavery, and to resign the right of directing our own lives."

5. How often must we forgive? "Until seventy times seven." Peter thought seven times often enough, but Jesus says: "Seventy times seven," which means that there is to be no numerical limitation to the forgiveness enjoined.

6. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John i: 9. This law of pardon is for those under the administration of Christ, and not for the penitent out of Christ. It is very simply and wisely adapted to all concerned. The sin committed must be confessed to God, must be forsaken, then God is faithful to forgive. In the divine economy we learn that upon sincere faith, repentance, confession of Christ, baptism into Him, the penitent is pardoned, born into the family of God. We learn also that a member of the family of God upon forgiveness of others, confession of his own sins, repentance and prayer is freely pardoned of sins committed after his translation into the kingdom of God.

May each one be faithful in the discharge of every duty.

ROCKWOOD, TENN.

Official News from the Foreign Society.

The Executive Committee met in regular session January 22nd, in Room 55, Johnston Building. The devotional exercises were conducted by J. H. Hardin.

CONVERSIONS.—E. T. Williams, 1; G. L. Wharton, 8 among the Korkoos; M. D. Adams, 4; C. E. Garst, 2; G. N. Shishmanian, 1 in Smyrna and 3 in Antioch; John Maxted, 2; H. S. Earl, 5; F. W. Troy, 9.

FINANCES.—The receipts for the month amount to $2,309.30, the expenditures to $5,899.18. The expenditures are larger than usual this month on account of $2,150 being sent to China for buildings. The contract for these buildings was signed in November. The money is needed now. This completes the payments for the houses, but more money will be needed soon for chapels, schools and hospitals.

REPORTS FROM THE FIELD.—Miss Robinson reached Hurda November 16th. She says: "I have much to be thankful for. My entire journey from St. Louis to Hurda has been made in perfect safety, and everywhere I have been received so kindly, and everybody has made me welcome. The Father has truly watched over me and raised up friends, and at no time have I been alone." M. D. Adams reports: "I have baptized four persons in Mussoonie, who were Hindus. The numerical results of our work are not large, but I am quite sure we are doing well, and that patience and perseverance will finally bring the day of triumph for the gospel in India. I shall be glad when we can see large numbers of people turning to the Lord, but this time has not yet come for this part of India." G. W. Jackson reports progress in the erection of the bungalow in Mungeli.

E. T. Williams writes as follows: "Dr. Nevins has just canvassed a district in Shantung embracing about six thousand square miles. He writes a letter to the *Shanghai Daily News* giving an account of the distressing famine. It is heart-breaking. People are living on the seeds of a grass like the sage bush which grows in the alkali deserts of the United States. They are ground into powder and mixed with chaff or undeveloped sorghum seed. The mixture contains but little nutriment, but he found no other food in any of the houses save a little sorghum flour in one place, which the owner apologized for, saying he had bought it for his sick child. But even this miserable fare cannot last long, and the people will starve to death in great numbers. This is in the same province as the pestilence of which I wrote you recently. Foreigners are appealed to in the various ports, and they will do what they can; but the masses will probably be unaided. They are too numerous. I am not going to ask for more money; it would probably be of no use; but there is no poverty in the United States to speak of."

G. N. Shishmanian says: "At present we are in great need of laborers. Bro. Cassabian is sick and unable to preach. Our school has no teacher. The church in Sevas appeals for an able preacher. Their school is growing. It has now ninety scholars. Of this number twenty-five are girls. A lady teacher has been employed to teach the girls. Zarah has no preacher. They finished their little house of worship which they were building. The new brethren in Russia appeal for a preacher."

H. S. Earl writes: "I am glad to say that our labors are receiving rich blessing from God. The interest and audiences are greater than have ever been known in connection with the Church of Christ in Liverpool. The outlook is hopeful." F. W. Troy says: "I cannot tell you how happy I am that the Lord's work is moving on. The brethren are working well, and, so far as I can see, there is every prospect of success. There are many now who have decided to obey the Lord. We have raised $55 more this quarter than any previous quarter. If we would include the Sunday-school, the sum raised would be $100 more than we ever raised before. We have had about thirty added to the church during the quarter. The Sunday-school last year numbered thirty-nine. We now have 140, if we include the two Bible classes. All our meetings are well attended."

ITEMS OF GENERAL INTEREST.—P. B. Hall is preparing to go to Japan to be associated with G. T. Smith. He will start in March.—C. S. Durand and wife are taking a special course in New York. They expect to sail in a few months. They go to Mungeli, India.—The Committee is in correspondence with several others. The supreme need is the need of consecration and cultured men.

A. Holk is anxious to secure a chapel in Copenhagen. The Convention at Springfield regarded his request with favor. The money needed cannot be appropriated now. Other buildings are needed. G. W. Jackson says that Mungeli will soon need a hospital, a school, a chapel, and another bungalow. China will need some more buildings as soon as those in course of erection are completed.

THE MONTHLY CONCERT OF PRAYER.—The topic for February is *China*. It would be a good thing if every church in the land would devote one evening in the month to the study of this great empire. The *Missionary Intelligencer* contains some information that could be used to advantage. If the facts were known, there would be no lack of funds.

THE MARCH COLLECTION.—This collection ought to be announced several times in advance, so that all may come prepared to give. Basket collections are good, but they ought to be supplemented with generous subscriptions. There are single individuals who would give more in one subscription than the whole church will give in a basket collection. An earnest effort ought to be made in every church to secure from every member an offering worthy of the great cause of Foreign Missions.

A. MCLEAN, COR. SEC.

Receipts During January.

The receipts during January for the Church Extension Fund amounted to $2,045.50.

This is a larger sum than has ever been contributed in any previous month for this work. The number of contributing churches is slowly increasing. The January collections are not all in yet. See that your church is represented in this important and growing interest. There are thousands of churches, and hundreds of thousands of Disciples, who have not given a dollar to this Fund. We are not complaining, we are just telling you. Let us all keep cheerful. "The Lord loves a cheerful giver." Our Father gave us all we have, let us pay back a small portion.

CHURCH EXTENSION NOTES.

The Board of Church Extension Fund meets the first Friday in each month at Kansas City, Mo.

Some churches give to this work and some do not.

One sister in Jacksonville, Ill., sends us $100, and a sister at Springdale, O., sends $50. These are friends indeed.

Our receipts are now about $1,000 per month. At this rate it will require eighty-five months, or more than seven years, to secure $100,000. Do our brethren want so much time to contribute so small an amount to so important a work?

A few Sunday-schools have contributed. If fifty Sunday-school will send us $10 each we promise to build a church with the amount, worth not less than $2,000; and we futher promise to have all the money back in the treasury in five years. What say the Sunday-school workers? We will be thankful for less than $10 from any school; we will not object to more.

There are many churches that did not observe the January collection. Will you kindly bring the matter before your church next Lord's-day and send us a contribution?

We received about one application every day in January for a loan. Most of them are worthy appeals from important places to plant churches. Would it not be a great work if we could aid in building one church every day in the year?

Brethren in Missouri, Kentucky, Ohio, Indiana, and Illinois promised to make an earnest effort to raise $2,000 in each of their States for this work during the year. Brethren, are you making the effort? A few are I know. Illinois leads in contributions during January. We ought to receive $10,000 before June 1. With the coming spring time will come many demands upon our Board for aid to build places where the people can gather and worship the Lord. More than 100,000 Disciples are homeless. Will we aid them to a house of worship?

F. M. RAINS, Sec.

TOPEKA, KAN.

The Sunday Newspaper.

BY PETER AINSLIE.

One of the greatest breakwaters in the stream of Christian progress is the Sunday newspaper. It is growing into popularity so rapidly that now most of the secular papers have a very large list of subscribers who only subscribe to the Sunday edition, and that edition, which sometimes numbers twenty or twenty-four pages, is filled with the most sensational topics in crimes, sports and general amusements, with possibly the leading thoughts of a "*scientific*" sermon on the last page. It is nothing uncommon in cities to see all the newsboys around the church-doors crying: "*Cincinnati Enquirer*," "*New York Herald*," and the city papers. It is evident that their patrons are the church-going people and the church-members. This is becoming an appalling evil and should be checked for the safety of many in the kingdom of our Savior. I clip the following from the *Interior*:

"The Sunday paper is death to spiritual and religious interests—and any one who is sincerely desirous of living in and enjoying the higher life, and who takes and reads a Sunday paper, has only to look into his own heart and reflect upon his past spiritual condition to find abundant and sad proof of this statement. If any one has an apology for reading a Sunday paper it is an editor. It is his business to know all that is going on in the world. But one who does it will fail as the editor of a religious paper. He will become spiritually deadened, his intellectual powers fagged and dissipated and his grip of every sort weakened—almost paralyzed. A man who does original, vigorous and *salable* editorial work has got to put original, vigorous and attractive thought into his work—and you cannot pump ozone out of an exhausted receiver, or good water out of a cistern into which a sewer empties itself. The Sunday paper is destructive of mental, moral, spiritual, and, by sympathy, of physical health. All we ask of a Christian family into which a Sunday daily goes is to try the experiment and determine for themselves whether we speak truly. Put it aside. Take for your Sunday reading something that relates to the eternal life. Get your thoughts clear of the clamor of business and the contamination of the crime columns, and the sensations and sports and 'amusements.' Get out of the hot and dusty and malarious valley, and take a breath of mountain air each Sunday. If you do not find that you gain immensely in vigor, in enjoyment, in faith, hope, love, confidence, serenity of mind—all that is valuable and enduring, then you may say that we are mistaken."

Ringing Noises

In the ears, sometimes a roaring buzzing sound are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood. If you suffer from catarrh, try Hood's Sarsaparilla, the peculiar medicine.

Many People Refuse to Take Cod

Liver Oil on account of its unpleasant taste. This difficulty has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites. It being as palatable as milk, and the most valuable remedy known for the treatment of Consumption, Scrofula and Bronchitis, General Debility, Wasting Disease of Children, Chronic Coughs and Colds, has caused physicians in all parts of the world to use it. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

SUNDAY-SCHOOL LESSON

FEBRUARY 17, 1889.

THE TIMID WOMAN'S TOUCH.

MARK v: 25–34.

GOLDEN TEXT.—*Be not afraid, only believe.*

SUBJECT.—The Power of Faith.

TIME.—A. D. 28. Not long after the last lesson.

PLACE.—Capernaum.

PARALLEL ACCOUNTS.—Matt. ix: 20–22; Luke viii: 43–48. Jesus nearly thirty-two years old; near the close of the second year of his ministry.

INTERVENING EVENTS.—The chronological order of events is uncertain. Being requested by the Gadarenes to leave them, Jesus returned to Capernaum, leaving the healed demoniac as a witness among them. While in controversy with the scribes and Pharisees, Jairus, a ruler of the synagogue, came, and, falling at his feet, besought him to help his little daughter, who was lying at the point of death. While Jesus was on the way to the house of Jairus the events of this lesson occurred.

REVISED VERSION.

25. And a woman, which had an issue of blood twelve years,
26. And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
27. Having heard the things concerning Jesus, came in the crowd behind, and touched his garment.
28. For she said, If I touch but his garments, I shall be made whole.
29. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague.
30. And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments?
31. And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?
32. And he looked round about to see her that had done this thing.
33. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.
34. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

25–26. And a woman which had an issue of blood, etc.—The condition of this woman was a sad one. For twelve years she had suffered with a wasting disease, for which the skill of no physician could find a remed . The disease rendered her ceremonially unclean, and practically excluded her from society. In her anxiety to be healed, she had reduced herself to poverty, and her condition had not improved, but had rather grown worse.

27–29. When she had heard of Jesus, etc.—While in this hopeless condition she hears of Jesus, of his loving sympathy for the afflicted, of his power over disease, unclean spirits, etc. She believed, and with her faith came a hope that in him she would find the healer she so much needed. She did not wait until a more favorable opportunity came, or until Jesus returned from the home of Jairus, or until he was not surrounded by so large a crowd, but straightway she determined to overcome all the difficulties, which were many, and bring herself in contact with this Mighty Healer, if but with his garments. She pressed through the crowd, came up behind him and put forth her hands and touched his garment. Straightway she felt that she was healed of her plague. Let us look at some of the characteristics of her faith.

1. It came by hearing and was founded on testimony. She had heard what Jesus had done for others, she believed he would do the same for her.

2. It was faith in the true Savior the Son of God.

3. It was active. It led her to go to Jesus.

4. It was strong. She overcame many difficulties.

5. It was approved by Jesus, "Daughter, thy faith hath made thee whole."

6. It was modest. Being ceremonially unclean, she knew that her appearance in public would create an excitement and this she wished to avoid. Jesus did not rebuke her for the manner in which she approached him.

30–34. And straightway Jesus perceiving in himself, etc.—The healing power went from him not unconsciously but with his full will and consent. The question, "Who touched my garments," surprised the disciples who did not know why he should ask such a question in so vast a crowd. Nor was it asked because he did not know. He wished to arrest the attention of the woman and lead her to a confession in order to a spiritual blessing. He looked around to see her. When she saw that she was detected, fearing and trembling she came forward, "fell before him and confessed all the truth," not secretly, but in the presence of the whole multitude. Upon this public confession he confirms her cure by these gracious words, "Daughter, thy faith hath made thee whole," a better assurance of her cure than "the feeling in her own body that she was whole."

This woman fitly represents the condition of the sinner. "Utter need, hopelessness of human aid, hearing of Jesus, trust in his power, trustful contact, public confession and public confirmation of his healing."

All believers receive of Christ's fullness. The greatest saint cannot live without Him. The weakest saints may live by Him.—*Henry.*

If I can put one touch of a rosy sunset into the life of any man or women, I shall feel that I have worked with God.—*Macdonald.*

LESSON FOR FEBRUARY 24TH.

THE GREAT TEACHER AND THE TWELVE.

MARK vi: 1-13.

GOLDEN TEXT.—*And they went out, and preached that men should repent.*—Mark vi: 12.

TIME.—Autumn A. D. 28 and winter of A. D. 29.

PARALLEL ACCOUNTS.—(Verses 1-5) with Matt. xiii: 54–58, (verses 6–13) with Matt. x: 1–42; Luke ix: 1–6.

INTERVENING EVENTS.—While Jesus was yet speaking to the timid woman news is brought to Jairus that his daughter is dead. In company with James and John, Jesus went to the house of Jairus and restored his daughter to life. According to Matt. ix: 27–34, he next healed two blind men and a dumb demoniac, thus giving the Pharisees a new occasion to charge him with "casting out devils through the prince of devils." Accompanied by his disciples, he then went to Nazareth where he was a second time rejected.

1. And he went out from thence, and came into his own country; and his disciples follow him.
2. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?
3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.
4. But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house.
5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.
6. And he marvelled because of their unbelief. And he went round about the villages, teaching.
7. ¶ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits:
8. And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:
9. But be shod with sandals; and not put on two coats.
10. And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.
11. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.
12. And they went out, and preached that men should repent.
13. And they cast out many devils, and anointed with oil many that were sick and healed them.

1–6. And he went out from thence; and cometh into his own country, etc.—Jesus left Capernaum and came to Nazareth, in Galilee, about twenty miles southwest of Capernaum. Here he had spent most of his life. Here, too, was the home of his mother and family. Here he had worked many years as a carpenter and consequently he was well known. According to Luke iv: 14–30, on a previous visit, he had, by his preaching in the synagogue, so offended the Nazarenes that they rejected him with violence and attempted to murder him by casting him down a precipice. Now, after an absence of some months, he returns to the home of his childhood, accompanied by the twelve. On the Sabbath day, he, according to his custom, went to the synagogue and began to teach. They were astonished at his wisdom and wonderful works. They could not understand whence, one so humble, one who had worked as a carpenter among them, one whose surroundings had all been so humble could have learned such wisdom and received such power. Much less could they understand how he could be the Son of God, the promised Messiah, their King and Savior.

And they were offended in him. That one so humble should claim to be even a prophet, to say nothing of his claiming to be the Messiah seemed to them such an impious usurpation that their indignation was stirred up to the lowest depth , and they regarded him with supreme contempt. It is difficult to express clearly and fully the word translated offended.

How mildly Jesus replies to their angry rejection, "A prophet is not without honor, save in his own country, and among his own, and in his own house." A proverb as true now as it was then. *He could do there no mighty work* as Matthew adds *because of their unbelief.* The unbeliever is not spiritually in a condition to receive and appreciate God's blessings.

7–13. And he called unto him the twelve.—In Mark iii: 13–19, we have an account of the choosing and ordaining the twelve. They had been under the special training of Jesus for nearly two years. Soon their Master would be taken from them, and to them would fall the work of organizing the church, and commencing the work of preaching the gospel to every creature. To be prepared for this great work it was necessary for them to commence the work under the instruction and correction of the Master. He now calls them together and sends them forth on their first missionary tour. He sent them forth by twos, that they might help and encourage each other. He gave them power over unclean spirits. He commanded them to make no special preparation for their journey. They were to go just as they were without encumbrance. They were to seek a suitable place of lodging and there remain.

If any place received them not nor their message they were to shake off the dust of their feet as a testimony against them. They preached that men should repent. The kingdom of heaven was at hand. To enter this every one needed a new heart, a new life, new principles. The motives for this great change were proclaimed. They used the power Jesus had given them for the relief of suffering humanity.

C. W. B. M. Column.

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Be not amazed at life! 'Tis still
The way of God with His elect,
Their hopes exactly to fulfill,
In time and ways they least expect.

Five o'clock Lord's-day afternoon is the hour of prayer.

"If any of you lack wisdom let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him."—Jas. i: 5. Do we believe this?

"Train up a child in the way he should go; and when he is old he will not depart from it," says Solomon. We suppose that the truth of this proverb, so fully demonstrated in every phase of life, remains unquestioned. But it is with it in its bearing upon religious training that we have to do. Does our effort in Virginia, as a missionay people, evidence that here we have fully grasped the import of this proverb in its practical application? 'Tis more than twelve years we have been striving to awaken an enthusiastic and wide-spread interest among the sisters throughout the State, in missions, both home and foreign, and with what result? The existence of missionary societies in some twenty, out of two hundred churches! Suppose that twelve years ago an effort, too, had been made in behalf of the children, who are already full of enthusiasm, and ready to follow where there is one to lead, do you doubt that to-day there would be found many more tireless and zealous workers in the ranks of the C. W. B. M. in Virginia? How powerful an exponent is child-work the furtherance of the Master's kingdom is being recognized, as seen in to-day's Mission Bands, Children's Day, etc., among the young people. May we not, then, find in the fact that heretofore little has been made to enlist the children in mission work, one cause for our failure to secure a more hearty co-operation. "The failures of the past prepare the triumphs of the future." We want, then, to say to the children, that feeling that they have not received due attention in the past, we wish to make amends by a redoubled effort in their behalf in the future. We suppose in each church there is to be found at least one sister, whose heart glows with love for the Master and a desire to do His bidding. Here is a work for you. Will you not gather the children around you, and banded together in work, let their plastic minds be early imbued with the truth that there is for them a mission in life, namely: *to do good?*

Valley District—While Galilee church leads off in having the first C. W. M. S., Woodstock in her "Little Workers," with Mrs. E. E. Stickley as President, heads the list of Mission Bands.

NOTICE.—As far as practicable, a letter will be written to some faithful sister in each church in the State in regard to the forming of missionary societies, both among the adults and the children, but understand that in by far the larger number of these churches, we haven't the name of that sister. Won't you whose eye this reaches facilitate the work by writing either to the State Secretary or President for needed information; and remember, please, that all are wanted and urged to join in the work before us!

For Foreign Missions.

The following sums were received from January 23 to January 30:

California, 50 cents; Canada, $58; Illinois, 42; Indiana, 42; Iowa, 1; Kentucky, 25; Missiouri, 2.35; Montana, 20; New York, 15; Ohio, 17.50; Oregon, 2.20; Tennessee, 5; Virginia, 13.40; West Virginia, 1.50.

Grand total, $243.45.

NOTES.—Since the October Convention the receipts have not been more than one-half as much as the expenses. The resolution of the Convention, looking to the raising of $100,000, ought not to be overlooked. Nor should it be forgotten that $100,000 is nearly twice as much as was raised last year.

The funds for the *Isaac Errett Memorial Chapel in Smyrna* are coming in very well. Up to date $1,324 has been paid; there are pledges, considered good, aggregating $420; leaving only $256 to be raised. This ought to be sent in within a week. The sainted President was extremely anxious, ever since he undertook this task, to see it completed. It ought to be completed at once.

The March collection ought to yield the Society $40,000. This is not too much to ask from three-quarters of a million of people for a great cause like that of Foreign Missions. It is a mere pittance in view of our numerical and financial strength. Envelopes have been sent out to such churches as it was thought would use them. Let there be a great movement in advance all along the line.

A. McLEAN, Cor. Sec'y,
P. O. Box 750. Cincinnati, O.

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All remittances and correspondence relating to the Church Extension Fund should be addressed to F. M. Rains, Secretary of the Church Extension Fund, Topeka, Kas.

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Next State Meeting will be held in Richmond Nov. 14, 1889.

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Next Annual Meeting will be held at Engleville beginning 2nd Tuesday in Sept. 1889.

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THURSDAY, - - FEB. 14, 1889.

The Sin of Irreverence.

Carlyle was right in emphasizing *reverence* as a part of religion. He said that the first thing and the second thing and the third thing in religion is reverence. If a child be taught to reverence sacred things he is thereby given a promising foundation for a life of holiness and high purpose. Too great a familiarity with holy things, when the mind is unprepared to hold them sacred or the heart to prize them, is very injurious. If Moses was told to remove his sandals ere he drew nigh to the burning bush, ought not the saints to withdraw their thoughts religiously from the world's pursuits and cares ere they partake of the Lord's Supper? When men and women enter the house of God is it not to worship? To indulge in whispering about secular and trivial matters in such a place is destructive of reverence or is a sign of its absence. To bow the head and close the eyes in prayer immediately upon taking one's seat in the house of worship would be regarded by some as Pharisaical. But why should it be so regarded? Is not the place the place of prayer? Is not the occasion an occasion of worship? Is not the hour sacred, the purpose holy?

If one feel religious, devout, inspired with solemn awe, must he yet assume an air of indifference, chat with his neighbor, act the hypocrite, belie with his outward manner the true state of his heart lest some one think him a hypocrite? The habit of engaging in conversation about trivial matters while in the house of God, before and after the sermon, is harmful both to those who are guilty of it and to those who are disturbed by it. Girls and boys, who whisper, write notes, laugh and gaze about in the sacred hour of worship declare by such conduct that they are undergoing a process of heart-hardening most disastrous to their future growth in grace. Is there nothing sacred? Is there nothing holy? One reason why congregations do not sing with the spirit and the understanding, why so few remember texts and sermons, and why many show indifference toward the observance of the Lord's Supper and the reading of God's word, is because they are unpracticed in the heavenly virtue of reverence. Angels veil their faces, the saints in heaven fall prostrate in worship, while holy thoughts fill their minds. Our worship, too, should be real, hearty and pure like that of the angels.

The writer cannot forget how he was shocked a few years ago to see a deacon, after the close of the Sunday morning worship, hand the remaining pieces of the sacred loaf to a lot of noisy boys, who seized and rudely ate them. When remonstrated with he excused himself by saying that Brother ——, a minister, had been in the habit of taking the bread after the supper and eating it as he walked through the congregation speaking to the people.

Perhaps the chief reason why certain ministers' sons have turned out badly is that they, in becoming familiar with sacred things, ceased to reverence them.

It is certainly true that one of the crying evils of our age is *irreverence*—irreverence for the Lord's-day as though it were not especially holy, for the Lord's house as though it were no more sacred than a literary hall, for the Lord's Supper as though it were no more than an ordinary meal, for the reading of the Word of God as though it were the word of man, for preaching as though it were no more than political stump-speaking.

When a boy ceases to reverence his father and mother, calling them disrespectfully the "old folks," "the" "old man and woman," or by names more vulgar there is but little hope for his future culture in the essential qualities of a gentleman. When one's love for his wife is made the subject of profane jest he is on the road, or at the end of the road, to moral degradation. Home, friendship, love and religion are sacred to the sensitive, noble, high-born soul.

Wherever you observe the strictest decorum and reverence in the house of worship and in the presence of all sacred things, you will find the most spiritual and intellectual refinement and culture.

Sociability is good and excellent in its place, inquiry about one's health and welfare is proper at the proper season, but that place and that season are not the house of prayer and the season of worship.

If parents would have their children learn to reverence sacred things—the first step heavenward—they should teach it to them both by precept and example. We look with anxiety and alarm on the wide-spread contagion of irreverence even among professedly religious people. Let us pray with the whole heart the first sentence of the divinely-given prayer, "Our Father who art in heaven. HALLOWED be thy name." It is the duty of ministers and elders to teach the people how to worship God, how to esteem the things which God hath made holy. The people should go up to the place of worship with the supreme purpose of praising and worshipping God, not drawn thither by the promise of an eloquent sermon. The reading, singing and prayer should be made as helpful as the sermon, lifting the soul up into sweet communion with the Lord. They should not be called, or thought of as the "preliminary exercises," merely introducing the great preacher and his great sermon. To commit the one hundredth Psalm and repeat it on the way to worship would help the spirit of devotion:

"Serve the Lord with gladness; come before his presence with singing. * * Enter into his gates with thanksgiving, and into his courts with praise."

Editorial Notes.

——An editor, of the religiously fraternal and antigolong class, says: "If I have ever been under a spell of inspiration I was not aware of it." Sorry for you, brother, and for your readers too.

——A large variety of writers will entertain our readers this week. Many others are waiting to speak next week. The good work of gathering souls into the Church is progressing well. The movement seems to be general in the North and West.

——"To be just in time for the sermon" may suit the weak and spiritually blind, but the sensitive, aspiring, hungry saint will want to join in the first song of praise, to drink in and understand the well-selected lesson of Scripture and be helped by the opening prayer.

——J. J. Harper's advice to the North Carolina churches not to invest in new kinds of singing books hastily, but to wait until their next State Convention, is very sensible and worthy of adoption by churches in other States as well. Uniformity in hymn books, especially in the same state or community is extremely desirable.

——The bitterest enemies of Jesus did not question the reality of the miracles he performed in their midst. They were puzzled, however, as to the source of his miraculous power and their malice led them to ascribe it to Beelzebub. Admitted that there is a God who made the world and us and seeks our welfare, then it is not "a thing incredible that God should raise the dead." Faith has chosen the easier as well as the better part.

——Paul wrote to Timothy exhorting that "supplications, prayers, intercessions and giving of thanks, be made for all men; for kings and all that are in authority;" that the saints might lead "a quiet and peaceable life in all godliness and honesty." In this passage it is manifest that Paul believed in the supreme dominion and wonderful providence of God. Christians were to ask God for quietness and peace in the civil governments and God would in some way influence kings and all in authority to seek and preserve peace. God is the God not only of the church but of the world. He lifteth up and casteth down kings. He hears and welcomes the petitions of his children when they ask for his counsel and fear in high places. How many saints to-day remember to pray for the President and his cabinet, for senators and representatives, governors and legislators and for all kings and law-makers in the world?

——A Correspondent asks if Paul was tried at Cæsar's judgment seat while wearing the bonds he wore when tried by Agrippa. We answer that Paul on his arrival in Rome was delivered to the captain of the guard who permitted him to dwell by himself with the soldier who guarded him. He was free to preach the gospel, "with all confidence no man forbiding him." According to the general opinion," says Dr. Smith, in his Bible Dictionary, "the Apostle was liberated from imprisonment at the end of two years, having been acquitted by Nero A. D. 63 and left Rome soon after writing the letter to the Philippians." After a missionary tour into Greece, Asia Minor and Spain he was again imprisoned in Rome from A. D. 65 to 67 and appears to have been treated as a common felon (II Tim. ii: 9.)

"Does Paul's reference to himself, in the third and fourth chapters of Ephesians, and in the first verse of Philemon, as 'the prisoner of the Lord,' mean that he was in bonds or that he was captured and taken prisoner by our Lord as all Christians are captured and taken prisoners?" He means that he was literally a prisoner, although enjoying unusual liberty as such.

Personals.

J. D. Billingsley, of Rockwood, Tenn., will spend one-half his time evangelizing during the present year.

Jabez Hall, of Cleveland, Ohio, has been called to Seventh Street Church, Richmond, Va. He has not yet indicated his purpose in the matter.

G. F. McGee, recently from Indiana, is announced to begin work at Hampton, Va., on next Sunday. He made us a visit on Tuesday. He is highly recommended and will receive a hearty welcome.

P. B. Hall, recently chosen by the Foreign Christian Missionary Society, as a missionary to Japan has been spending a few days in Richmond this week, addressing the different congregations of Disciples on missionary work. He is a young man of quiet earnestness, full of faith and the spirit of service. The MISSIONARY wishes him God-speed.

Friends in Council.

WHO WILL BE OUR SOLOMON?—Alexander Campbell, as our Moses, led us out of the bondage of sectarian and infidel mysticism and bigotry, across the Red Sea of creedism, up to the thunder smitten heights of Pentecostal Sinai, where we received ed "the law of the spirit of life in Christ Jesus," through the wilderness of hard struggles for colleges, seminaries, church buildings and an educated ministry, up to the smitten rock of an organized effort to evangelize the world and "go up and possess the land," then died, leaving his mantle upon our lamented Isaac Errett, who, as our Joshua and David, has for twenty-two years led us on from victory to victory, notwithstanding "the accursed thing" that has been in our camp which has kept us from completely possessing the land.

Under his leadership we have crossed the Jordan of disintegration; we have overcome all sectarian opposition; we have had many contentions and much strife among ourselves to overcome; we are now at peace among ourselves and with the religious world around us, and our Joshua and David is dead. He is gone; Israel is left to mourn his loss. But who will now be our Solomon to make Israel the great nation of the earth by building the "house of the Lord," and chrystalizing us into a perfect organization to evangelize all the Gentile nations of the earth? The Lord will raise up the man. Deut. xviii: 15-19; Acts iii: 22.

W. H. BOLES.

We often hear the question asked, "What is faith," and the answer is given in Paul's words: "Now, faith is the substance of things hoped for, the evidence of things not seen." But to my mind it is more; it is a glorious expectation, an anticipation of Heaven. We can realize that all along this earth-life there are sorrows, there are tear drops. But with an eye of faith we can look away across the hilltops of time and see the white-robed angel bands as they touch the silvery strings on their golden harps and make sweet music in the mansions of God. And then with joy-thrilled hearts we think of the time when we shall join that heavenly throng, and sing the praises of our Savior.

J. R. SPECK.

OUR RELATION AS CHRISTIANS TO THE WORLD.—Jesus said to his disciples: "Ye are the light of the world." Thus Jesus taught that the disciples were to be the instruments through which God would accomplish all his purpose in reference to the salvation of the world. Now, if we, as Christians, could realize that by virtue of the relation we sustain to God, an exalted work is given us to perform. If we could realize this work in its magnitude, contemplate the deliverance of man from sin and all its sad consequences, it would be a great incentive to more earnest effort in working to bring the kingdoms of this world in willing subjection to the "King of Kings and Lord of Lords."

As it is, then, the work of the Church to gain the attention of the world, may every Christian realize the shortness of life, the certainty of death, and the vastness of eternity, and the magnitude of his work, and bring time, talents and money to the altar of consecration, and thus be instrumental in turning men from darkness to light.

N. T. SIMS.

KEITHS, NOBLE CO., O.

CONCERNING RELIGIOUS EXCITEMENT.—I have somewhat changed my views in regard to excitement. I was once greatly prejudiced against it, and largely so from witnessing in noisy revivals what was called "the workings of the Spirit." People shouted and walked over the benches and fell down rigid as if dead. We have had a plenty of this, erroneously called religious enthusiasm. But while escaping from this dangerous ground, I am not sure but that we have fled to others equally as bad. I have preached and exhorted men to be cool and calculated until they are rather *cooler* than I want them.

Mr. Moody says: "When I went over to England, in 1867, I was asked to go and preach at the Derby race-course. I saw more excitement there in one day than I have seen at all the religious meetings I ever attended in my life put together, and yet I heard no one complain of too much excitement."

Sam Jones tells of the preacher who had an audience room that would seat twelve hundred, but sixty was considered a "jam." He had not had a conversion for ten years, and in this state of affairs rose one Sunday morning and very earnestly preached against "the evils of revival excitement."

We want more genuine excitement concerning our soul's salvation to-day. "Excitement," says Webster, is "the state of being roused into action, or of having increased action; agitation."

Now, Satan is opposed to any thing like this upon our part in regard to the salvation of our own souls and those of our fellowmen. Hence I am in favor of it, for I want to be found on the opposite side from his Satanic majesty. When our little girl swallowed a four-cornered piece of iron and it stuck fast in her throat, and we saw her throw up her little hands and turn black in the face; we got excited then. We were not cool and calm over it. It was life or death to the loved one. So when we see our loved ones and the wide world standing close on the brink of eternal ruin, so black and hopeless no tongue can describe it, it is time we were aroused and even excited. One great curse of the world to-day is that men are at ease over their souls.

C. J. TANNAR.

MT. HEALTHY, O.

DEAR FRIENDS IN COUNCIL:—I come among you as a stranger in the flesh, but hope that our acquaintance may grow more intimate as time goes by.

The year 1888 with its trials, tears, joys and happiness is gone, and one month is gone of 1889. How are we making our arrangements? Are we making greater efforts to advance the cause of Christ than formerly? If not, why not? Let us endeavor to improve on our past efforts, and thus increase our power for good. Surely our present strength is not adequate to the task that is before us. In order to the accomplishment of great things there must be a strong and organic effort; but the success of such an effort depends upon the strength of each individual member entering into the work. Hence the supreme necessity of individual strength. When we build up and strengthen ourselves, we contribute to build up the body as a whole. Let us be up and doing. We used to have a "*Christian Telescope*" in Georgia, and now we want a *Christian Microscope* for the purpose of discerning, if there be such a thing as winter religion. May the blessings of God rest upon the MISSIONARY and its staff.

R. N. MOODY.

TEMPLE, GA.

Nature is Moonlight. It is the reflection from the great light of the Creator. Who ever gives himself to the study of moonlight will learn much, but if he will study the direct light of the sun he will learn more. So the student of Nature ought to learn something of God—his power and wisdom; but if he will turn to the great Light himself—the light of the world, the Sun of Righteousness—he will advance rapidly in true knowledge. And whoever learns to know the Son, knoweth the Father also. Let us, then, study Jesus, the Christ, for a true knowledge of the divine light. We will learn the wonderful properties of this glorious light. It shines for all. It belongs to no titled nobility. It hovers not only about the crowns of kings. It cannot be hoarded by the wealthy. Syndicates cannot control it. Trusts are not able to raise the price of it. Like the Star of Bethlehem, it is seen from far countries, and true worshipers may ever follow it with incense of prayer, with gifts of faith and gratitude. *Its light will lead to Jesus.*

PILGRIM.

Every preacher should preach the simple gospel, but this need not keep him from observing the current phases of religious thought. Especially does he need to notice, at this present time, the progress of the view of the Scriptures that seeks to eliminate the supernatural element. It is rationalistic in the highest degree, and its tendencies are toward infidelity. The resurrection seems to be the main object of attack, but the resurrection remains one of the best authenticated facts of history. To overthrow it would overthrow Christianity. Some people do not think that God knows best how to adjust the evidence of his revelation to different minds. Thousands can apreciate the evidence for the resurrection who cannot receive or understand the spiritual evidence of Christ in the heart, revealed by consciousness Nor are the historic fact of the resurrection and the spiritual fact of the reign of Christ in humanity contradictory. The last has no meaning, however, without the *first*. Christianity arose triumphant from the garden sepulchre of *Joseph of Arimathea*.

A. C. P.

General News Items.

Yellow fever is becoming so commou in Rio Janeiro that the authorities fear an epidemic. Since the abolition of slavery in that place, immigrants have been going there at the rate of 200,000 per annum, and not being acclimated they are becoming easy victims to the disease. ——At Pernambuco and Cara a drought is spreading and cattle are dying by thousands.——Mr. Ruskin's health is much improved.——A diamond of wonderful purity weighing 240 carats was found at the Jagersfontein mine in South Africa on Christmas Day.——The Bishop of Lincoln is about to be tried with due pomp and ceremony, at Lambeth palace for ritualistic practices. It is charged that the learned ecclesiastic has been blinking too much Romewards.——At Grant City, Mo., on Friday night Rolo Walton, a young desperado, was killed by city marshall J. C. Balbridge. Walton had threatened to shoot the marshal on sight. They met on Friday, when both began firing. As usual, an innocent man suffered. A bystander, D. A. Martin, was so badly wounded that his arm had to be amputated. The marshal was not hurt.——A new trial has been granted by the Supreme Court in the case of Tom Woolfork, who is charged with killing his whole family near Macon, Ga., nearly two years ago. There are fears of Woolfork being lynched.——The fears entertained by the authoritities of Rome, Italy, that an outbreak would occur among the thousands of unemployed persons in that city were realized Saturday. A great crowd of unemployed workmen assembled and marched through Via Condotta and other streets of the city, blackening shop fronts as they went, and in some cases entering stores and carrying off whatever plunder they could secure. The street-lamps and windows were smashed by the mob, and on Via Frattina a number of buildings were partly wrecked. Several collisions occured between the police and the rioters, and a number of persons were wounded. Several of the ringleaders among the mob were arrested. Thirty persons mostly policemen, were dangerously wounded during the day's riot. ——The Pennsylvania coal strike is about at an end, and most of the men have returned to work. ——The greatest excitement prevails among the farmers throughout the region covering about ten square miles in Wetzell county, West Va., the cause being the discovery that there are from eight to twelve dogs afflicted with rabies within the territory named running wild through the woods and over the fields. For months past livestock on numerous farms has been found dead and hogs and cattle observed to be suffering from what was thought to be fits, but the cause was not suspected until last week, when it was ascertained that a number of horses, cattle and hogs had been bitten by a mad-dog, and that two children of Morgan Morgans' had shared the same fate. In Marshall county, adjoining Wetzell, Mrs. Mary Smith, aged seventy, is lying at the point of death from wounds inflicted by a dog supposed to be mad.——The Legislature of Dakota has defeated the woman's suffrage bill.——The Ohio and Western Coal and Iron Company has failed. Glidden & Curtis, the Boston banking firm which collapsed a few days ago, was backing the company, and the embarrassment of the bankers through the Pacific Guano Company's misfortunes is supposed to have brought about a crash in the affairs of the Ohio Coal

Company.—Congressman Springer makes the statement that if Congress does not pass the Oklahoma bill, 30,000 people will enter the territory within 30 days. A large force of soldiers would be required to dislodge them and much bloodshed would be the result. The friends of the bill have made a great canvass of the Senate and believe the measure will pass.

North Carolina Notes.

BY J. J. HARPER.

Many willing hands are idle, that would be employed if they had something to do. Many who would be willing workers for Jesus are doing nothing, because they see nothing to do. Many devout, earnest, anxious Christian women are as ready as Mary of old to perform any duty within their power, if some one in whom they have confidence would only tell them *what*, and *how*. Such spirits can be found in every congregation, and it is due them and due the cause, that their unemployed energies and zeal be called ed forth and directed in the proper channel, and utilized for good.

I advise all such Christian women to orgazize themselves into a *Sewing Society*. Let some active sister take the lead, call a meeting at a private house, and organize by electing a president, secretary and treasurer. Purchase goods, cut them into garments that will be likely to sell, distribute them among all the members, and let each make the garments taken, sell them as soon as possible and pay the money over to the treasurer. This will soon create a fund with which to purchase the goods, and so continue the work. Also establish monthly *dues* of 10 cents for each member. Other rules can be adopted as they suggest themselves. This is only an imperfect outline, and is only intended as a means of starting, to those congregations that have nothing of the kind. A large number of our congregations have Sewing Societies, or something similar, in successful operation, and have had for years, and have by this means raised handsome sums of money, and been prepared to contribute for benevolent purposes when otherwise they could have done nothing. There ought to be a Sewing Society in every congregation, and if the preachers in charge will endorse them and encourage them, they can soon have them.

Let it not be overlooked and forgotten, that our Corresponding Secretary has issued a call for the collection authorized by our Convention in October, to aid young men in preparing for the ministry. Every preacher should see to it that the matter is attended to. It is a worthy object, and one that every lover of the cause we plead should feel an interest in. Besides, it is ordered by the Convention, and every one should seek to carry into effect the wishes of that body.

Another new church building has been added to the number in this State. At the request of some of the leading brethren in the congregation, I was present and preached the sermon at the dedication of the new house of worship just completed at Wise's Fork, five miles south of Kinston. It is a frame building, having an audience room 38 by 40 feet, with high pitch, and ceiled, with a seating capacity of perhaps three hundred. It has also an alcove and vestibule extensions, and when painted will be a handsome and valuable building.

There was remaining on the building an indebtedness of about $150.00, which was provided for, or nearly so, before the services were closed, so that we may consider the building paid for.

Brethren J. L. Burns and H. C. Bowen were present and rendered valuable assistance in the exercises. Bro. J. R. Tingle will have charge of the work at this place, commencing on the fisrt Lord's-day in March. The leading brethren and sisters will meet on the second Lord's-day and organize a Sunday-school, and so start off right and start at once. I wish them abundant success.

Bro. J. R. Tingle, our Corresponding Secretary, is making a tour among the churches in this and adjoining counties, in compliance with the desire of the Convention, to collect all pledges for State work due up to this time. He preached for the writer at Wilson's Mills on the first Lord's-day.

There is some disposition in some of the congregations to buy new singing books, with a view to improving the music, and the questian arises, which is the best? My advice is, to let the matter rest until next Convention, and then let that body recommend a book for use in this State, and then let all buy that book. By this course we will spend less money and have better music and more of it.

New York Items.

BY O. G. HERTZOG.

I returned from Plymouth, Pa., last Monday night, having spent three full weeks, preaching each evening, and from house to house through the day. Other meetings were in progress in some of the churches, and the places of amusement were well patronized. The elements also, for the most part, arrayed themselves against us. Yet, we had much to encourage us in the effort. Eloquent hearers, cheerful songs, fervent prayers, and encouraging words. The truth proved effectual in the conversion of many. Fifteen were baptized, and one united by relation. The meeting only seemed well begun when I left. Brethren Brown, Calhoun and others, are still carrying on the work. The fruit was gathered from the Sunday-school; the school is large, and is manned with an excellent corps of officers and teachers. Dr. Brown, who has served the church faithfully for the last five years or more as pastor, has done a good, solid work, and two years ago baptized between sixty and seventy persons, besides adding many regularly to the church. The church has been born again, so far as missionary work is concerned. They contribute regularly to home and foreign work, besides helping many weak and struggling churches. Sister Brown has also enlisted the women and children; and the Little Builders' Children's Band and C. W. B. M. auxiliary have frequently been heard from in aid of our great missionary enterprises in home and foreign fields. This is a sure indication of a living church. They show the true art of giving, not only that they give cheerfully, but their giving does not consist in housing and feeding themselves religiously, which has in it no more of the element of sacrifice than if they provided homes and food for themselves and families; but they give as to the Lord, where no benefit returns to them, save such as the Lord gives. The blessedness of giving is only thus realized. They remembered us in our weakness by adding a hundred and fifty five dollars and twenty-five cents to our building fund, besides rewarding me for my services; they have placed us under great obligations, and we mean to be so faithful to the trust committed to us that the brethren everywhere, who have fellowship with us, will be partakers of our joy, and receive the benedictions, not only of a grateful brotherhood, but the reward of Him who gives to every man according to his works. Dr. Brown and his excellent wife are old-time friends. We lived over again the days of by-gone years. These, with the new pleasures that crowded upon us, filled up the three weeks with memories that shall linger with us and be recounted with delight when we go home to God. The evangelist has in such fellowship rich compensation for the sacrifice of being from home.

We have now the drawings for our new church building, and expect to receive bids for its construction during this month. It has never been my lot to see a finer set of working plans than our architect, Bro. W. G. Malcomson, of Detroit, has furnished us.

If some of the readers of the MISSIONARY WEEKLY wish to purchase any kind of fruit trees or shrubbery, from the best nursery of this city, and at most reasonable prices, I should be glad to fill their order for fifty to a hundred dollars' worth of stock. This is a donation to our church building fund by one very friendly to our cause here. This is a rare chance to do good to others, and at the same time get full value for the gift. I will personally select the fruit trees, or grapes, or any thing needed, and guarantee good satisfaction. We were made glad last week by a cheerful and encouraging letter from a dear old sister of Virginia, who reads these items, nor was she forgetful of our needs.

ROCHESTER, N. Y., Feb. 6th, 1889.

Tidewater Virginia Notes.

BY E. B. BAGBY.

"Indentify yourself in youth with some righteous unpopular cause" is Jno. G. Whittier's advice to young men. Paul says: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

There are many features of our work in the East which are discouraging and disheartening. Our brethren are few in numbers and scattered, our plea is in many places unknown and our efforts feeble and oftentimes despised. To illustrate: I stood one Sunday not long ago in the doorway of a certain court-house, almost under the shadow of a tall spire that crowned the summit of a new and beautiful church building, watching a large and fashionable throng file past and enter the doorway of the capacious and comfortable audience room. I heard the melodious tones of the great organ and the happy anthem swelling from many voices. I turned and entered the large court-room, bare and dusty. Only a few faithful ones had gathered. There was no pulpit, the singing was not inspiring and I was unable to tell whether the little audience could interpret the meaning of my echoing voice. Then there is the isolation, the lack of ministerial association. It is sometimes months before we have the privilege of grasping the hand and enjoying the companionship of a brother preacher. The salary paid is sufficient but not large, the work hard and the results, measured by the common standard, small indeed. And then we are called by a name which we do not willingly wear. Opprobrious epithets and offensive titles that gall the pride and wound the feelings are reproachfully heaped upon us. Our sermons are misunderstood, our language misquoted. Doctrines dishonoring to God and damning to men are sometimes laid to our charge. Or perhaps the preachers and people let us severely alone. Under such opposition and so many discouragements the young preacher collects as much of his back salary as he can get, packs his books and hies him away to a more pleasant and desirable field, failing to realize that he is running away from the very surroundings and circumstances that will best tend to strengthen his character, draw him closer to God and insure his final reward. The rough winds of winter that try to rend and tear down the oak only cause it to strike its roots deeper into mother earth and hold on with a firmer grasp. We are all in some sense and with certain limitations the creatures of circumstance. And no condition of life is so favorable to developing true manhood and strength of character as to be surrounded with great opposition. It is a grand thing to be permitted to battle for the right against great odds. Many of the greatest names of earth had been unhonored and unknown had there not been a righteous cause to champion and a strong force to oppose. And better than this it leads us to draw our strength direct from God, to lean on Him for help and support, to put our trust in Him, realizing that He doeth all things well, that if we diligently plant and water He will give the increase and in due season we shall reap if we faint not.

Western Pennsylvania.

BY TIMOTHY.

The work in this section is moving on grandly.

Bro. C. G. Brelos is employed for his whole time at Beaver Falls.

This is a mission point sustained in part by the District Board.

Dec. 9th Bro. A. M. Harvout began work at Greensburg, under the direction of the Board, it paying one-half of the salary. This is a point where we have never had a church, and but little preaching, though there are several brethren there. Bro. H. has gathered quite a number together, but has not yet organized a church, but expects to in the near future.

Last May the District Mission Board took Mansfield under its care and supplied it with regular preaching by sending out brethren from the Allegheny church.

Recently Bro. O. H. Philips was employed by the Board to preach three Lord's-days each month. They have a flourishing Sunday-school here.

Banksville is supplied with regular preaching by some of the members of the Allegheny church. By the way, the Allegheny church has several men, who, though they are actively engaged in business, are good preachers, and find time to do a great deal of work for the Master. Some of these brethren will begin next week (Feb. 10th), and hold a six-weeks' meeting at Banksville.

A Mission Sunday-school has recently been organized at Allentown, and another at Lawrenceville, and conducted by the Allegheny brethren. Allentown has preaching every Lord's-day evening by some one from the Allegheny church.

This church has a great many excellent workers, who are doing a grand work.

Bro. Butler expects to begin a meeting at East End next Lord's-day.

The meetings at Allegheny and Braddock are still in progress, and will make a good report.

McKeesport will begin a meeting the 10th instant. Bros. Cowden and Pendleton will assist.

Bro. Frank Talmage reports 35 added to the church at New Castle. Bro. Pendleton 2 at Hazlewood.

Bro. E. L. Powell closed his meeting with Bro. W. F. Cowden, at Allegheny, Thursday night, with 60 additions.

I assisted Bro. W. D. Lane in a three weeks' meeting at Braddock, closing last night. Result, 25 baptisms, 15 of them young men. Bro. R. H. Singer recently held a meeting at Fayette City, with 50 baptisms, and at Perryopolis, with 100. To-morrow meetings will begin at Bankville, East End, Pittsburgh, and Mckeesport. The Monongahela Valley is alive.

Reach the Young through the Sunday School.

BY A. B. WILLIAMS.

The Bellaire, Ohio, Christian Sunday-school, gave an entertainment last Sunday evening, at which the choir sang "Jesus of Nazareth in prophecy and fulfillment," prepared by Miss Jessie Brown and Fillmore Brothers. The school sang a number of familiar pieces, and several recitations were on the programme.

The superintendent, W. T. Morrison, then presented 22 prizes, which had been offered at the beginning of 1888 for attendance. The prizes were given for being present every Sunday in the year, or not absent more than two Sundays.

We began this year with a different system of rewards, which has both novelty and fairness to commend it. We offer 25 prizes, which are to be adapted to the ages of the pupils, and selected by a committee chosen by the teachers. The first prize to be given to the pupil that has the largest number of credits for attendance, allowing him credit not only for his own, but also for the attendance of any whom he may add to the Sunday school any time within the year. The other prizes to be given to the scholar with the next largest attendance, on down to the 25th. If the new scholar desires he can also enter the contest and be credited in the same way. They can thus have an incentive to work until the last day of the year, even though they may have been unavoidably hindered from being present a number of days themselves. We are already beginning to see fruit.

How many young men and ladies there are, even in Christian communities in our own land, who are under no religious influence. It is sickening to see how many of them are in the saloons, theatres, and haunts of vice. There are 1,700 pupils in the public schools of this city out of 3,277 of school age, and out of a population of 12,000, only about 1,000 of all ages attend Protestant Sunday-schools. In this county there are 6,998, and in the State over 500,000 outside of Sunday-schools. There are eight millions in the United States between the ages of 5 and 21, who are under no religious instruction. If the young is the hope of the church, where is our nation tending? If the tree is inclined as the twig is bent, what is the angle of inclination likely to be? They will not grow up to be "trees of the Lord's planting," unless they are "planted togther with him." They will not come unto the Father unless they are drawn by Christ, and we cannot begin too early to lead them to see the beauty of His life. As we lead them to Christ, we do not know what may be the influence of their lives.

Andrew did not know when he led his own brother, Simon, to Christ that he would open the kingdom to the world, and that thousands, through his influence, would be brought to the Savior. The influence of the lives of those disciples lives to this day. "Though dead they continue to speak." What a wonderful responsibility rests upon us in helping to carry on the Redeemer's work. No question is more important than this: How can we reach the young and win them to Christ?

VIRGINIA STATE WORK.

Virginia Christian Missionary Society.

OFFICE OF SEC'Y AND TREAS.,
Feb'y 13th, 1889.

The following churches have failed to respond to our call for a report of their work from Oct., 1887, to October, 1888. We are trying to make a complete list of our Virginia churches with name of post-office of the clerk of each, and we request that some one in these churches will send us this information at once.

Church.	Party sent to.	Postoffice.
Antioch	M. F. Reid	Penn Store, Va.
Alleghany		
Bethel	Geo. Bailey	Graham, "
Bethel	F. M. Ross	Sinking Creek, "
Berea	Geo. S. Jeter	Macon, "
Baptist Valley		
Chestnut Grove		
Cypress Grove	W. H. Smith	Snowville, "
Dick's Creek	M. J. Beavers	Sayersville, "
Evergreen	B. F. Coffey	Nash, "
Edinburg	Philip Bowers	Edinburg, "
Frenchville	L. Goodwyne	Frenchville, W. Va.
Fairview		
Glade Creek	J. W. Edwards	Wood Lawn, "
Gills Creek	D. T. Saunders	Scruggs, "
Goshen	B. A. Seay	Columbia, "
Hampton Mission	J. W. Tennis	Hampton, "
Haymarketown	J. M. Hinchee	Haymarketown,
Laurel Hill	W. B. Howard	Proffitt, "
Liberty	J. C. Rowlett	Green Bay, "
Mountain View	W. S. Dudley	Dublin, "
Max Creek	D. M. Owen	Radford Furnace, "
New Salem	Wm. H. Showalter	Snowville, "
Narrows		
Oak Grove	J. G. French	Rocky Gap, "
Olive Branch	W. G. W. Farthing	Lightfoot, "
Pleasant Hill	J. Williams, Jr.	Old Town, "
Piedmont	W. C. Shackleford	Stony Point, "
Prospect	H. M. Fisher	Church Road, "
Paxton Chapel	O. N. Via	New Castle, "
Pleasant Hill	M. McCorkell	Willowton, W. Va
Round Bottom	Jas. Gray	Rocky Gap, Va.
River Side	R. W. Fitzgerald	
Richlands		
Rich Patch	M. Arrett	Arrett's, "
Somerset	Wm. H. Kite	Liberty Mills, "
Shraders	Jno. S. Crockett	Shraders, "
Sweet Sp'g Valley	J. H. Cook	Sweet Springs, "
Sunny Point	A. J. French, Jr.	Narrows, "
Shiloh	B. P. Miller	Newberne, "
Sugar Grove	Mrs. Stiff	Maybrook, "

Tidewater District has increased its number of preachers to seventeen since last September, and your STATE BOARD wants to see the other nine districts do the same good work, but it cannot be accomplished unless the District Boards will lend us a helping hand in getting their churches to form circuits so the amount necessary to pay a preacher can be raised within as small a circuit as possible. By forming small circuits the preacher can live with his people and be on hand at all times for pastoral work.

Collections from February 7 to February 13, for State Work:

Chas. Vandegrift, - -	$ 1 00
N. J. Gorns, - - -	1 00
Gethsemane church, - -	10 00

J. L. HILL, Sec'y & Treas.

Married

Dec. 26, 1888, by J. R. Tingle, John McDuff to Miss Nancy Small, at the residence of the bride's father, Jones county, N. C.

Jan. 23, 1889, by the same, Henry L. Cox to Miss Nannie Lockamey, at the residence of the bride's fatther, Onslow county, N. C.

Jan. 24, 1889, by the same, C. C. Brown to Miss Ina Koonce, at the residence of W. G. Fordham, Sr., Jones county, N. C.

Jan. 29, 1889, by the same, T. D. Gray to Miss Alice Haskins at the residence of the bride's father, Jones county, N. C.

At the residence of the bride's parents, Richmond, Jan. 31, by E. L. Waldrop Mr. James T. Otley to Miss Nannie S Clark; both of Richmond, Va.

On the first Lord's-day of February, 1889, at the home of the bride at 1 P. M., by D. A. S. Leffel, Mr. Levi P. Walker, formerly of Sauk Rapids, Benton county, Minn., to Mrs. Julia A. Hubble, of Shawver's Mills, Tazewell county, Va.

DOUBLE WEDDING.—On Dec. 24th, at the home of the two brides, in Giles county, by James H. Johnston, Mr. S. T. Paris, of Lynchburg, Va., to Miss Rosa L. Shumate; and Capt. J. P. Davis, of Pulaski county, Va., to Miss Lula Shumate.

Notes From the Field.

VIRGINIA.

One addition by confession and baptism to Pulaski congregation. Bro. Dr. Wilson, of Bell Springs' congregation, one of the best men I ever knew, died on Monday. F. F. Bullard is having successful meetings at Wytheville.

W. H. BOOK.

STRASBURG, Feb. 4, 1889.—On the 20th of January there were two additions to the Church of Christ in Woodstock, one by confession and baptism and the other by letter. I expect to begin a meeting in Woodstock on the third Sunday of this month. Bro. J. D. Hamaker will assist me.

J. A. SPENCER.

NARROWS, Jan. 30, 1889.—Since my last report I preached at Wright's School-house and one was added to the church. Thence to Delph's School-house, four discourses; River Side, one sermon; Widemouth, one discourse; Bramwell, two discourses. All of the above-named places are in Mercer county, W. Va. I also preached twice at Young's School-house, Mercer county, W. Va.

JAMES H. JOHNSTON.

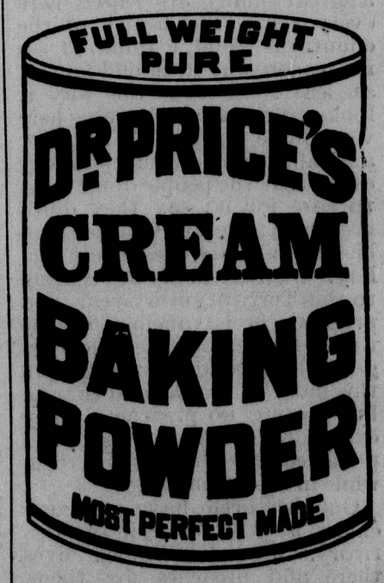
CHARLOTTESVILLE, Feb. 6, 1889.—I filled my second appointment this year at Unionville Christian Church, Orange county, on last Lord's-day. I preached to large congregations, both morning and evening. Before the sermon at 7 P. M., we organized a Junior Missionary Society, with fifty-one members. Elected brethren Preston Clark, President; L. W. Graves, Vice President; R. L. Martin, Secretary, and Sister Phedymma Perry, Treasurer. We succeeded in getting eight after organizing, so we now number fifty-nine. I believe that the few objections urged by some against missionary societies will become fewer and that when our plans, purposes and work are known to all of the churches in the State, many, if not all, will organize such societies to teach the children to give and work; for we should train them up in the way they should go. There have been three valuable accessions to Unionville, by letter, since my last report and the outlook is bright and brightening every week. We feel grateful to God for the good accomplished and are much encouraged, and look hopefully to the future. May the spirit of Christ fill our hearts and cause us to do more work for Him than ever before.

E. L. WALDROP.

We expect to hold at Smyrna church, King and Queen county, Va., March 29–30, a District Preachers' and Workers' Conference, at which vital and practical subjects will be presented and discussed. The meeting is intended specially for Tidewater District, of which we expect all the preachers and prominent workers to be present. Eight or nine preachers have promised to be present, and a goodly number have chosen subjects upon which they will read papers, making a lively beneficial programme. Others not preachers have consented to take part also. We have never had anything of the kind in our district, and since co-operation and concentration are what we need, we feel that such an effort will do us good right at home. By arousing our brethren here the meeting will serve as an impetus rather than a drawback to the Lynchburg Workers' Meeting. We do not limit our invitation or expectation to Tidewater District, but would like all who can to be with us. Programme and instructions next week.

W. J. COCKE.

MANSFIELD.—Ernest Hester who has been preaching very acceptably for the Disciples of Dayton, Va., informs us that owing to his nervous prostration his physician has advised comparative rest for a time. After reading of the amount of labor he had undertaken in connection with his preaching we cannot wonder that his health broke down. We hope he may soon recover.



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Bunch of Buds.

BY H. J. SEAMAN.

Death is a thief that robs you of your raiment. The resurrection is a royal prince that gives you the costliest garments and covers you with honor.

You should rather glory in distress than despise it, for when in trouble an Angel stands by you. When the trouble is over the blessed Angel is gone.

It is pleasant to a Christian in the exercise of piety to see how a gracious God frustrates his corrupt inclinations, and hinders his folly.

Worldly things are often a magnet drawing the Christian's heart away from God.

Gilded earth is often such a load to the saint that he moves but very slowly heavenward. God sends a contrary wind of misfortune, and rids him of the burden; then he goes more rapidly on his journey.

When advised to abstain from an evil thing say not "It is a dead coal and cannot burn me," for by your touch you receive its smut that does you harm.

If God's truth makes you uncomfortable conform your life thereto, and so avoid the discomfort.

Dance is the surf that hath an undertone, which bears its victims beyond their strength, and sinks them in unrighteousness.

No, is such a strong defence from evil, that Satan hath surrounded it with broken friendship, hatred, and better persecution to hinder man from taking refuge therein, when assailed by temptation.

Seek not a reward here lest that be all you get, but seek those things for which you should be rewarded hereafter.

Washington Territory Letter.

BY T. M. FOSTER.

I began my work in this city the first of January, since then ten have united with the congregation by letter or statement. The church here is not strong, and they have no house of worship—have to meet in a hall. Then they have made several failures in the past, which increases the difficulty of success now, but we are hopeful of doing good and building a strong congregation in this important centre. The brethren are faithful and earnest, and are determined to succeed. I preach for them every Lord's-day, and visit from house to house, the kind of work they have needed all the time. The brethren are hardly able to sustain this work, they need help, and hope to get it from some source. The sisters have taken hold of the work, and when they take hold things must move. I am well pleased with this city and the country, as far as I have seen it. It is somewhat colder here than in Georgia, but no more disagreeable, as we have no wind here when it is cold. Then every few days is a warm wind from the Pacific Ocean, called the "chinook," which melts every thing in a few hours. Land near the city, the best, is $300 per acre, and improved farms in this Walla Walla Valley can be bought from $25 to $28 per acre. The land is fine for wheat, produces sometimes 60 bushels to the acre. Stock do well, and a great many are raised here every year. The health of the country is good, I think. I see no reason why it should not be, at least. That is the way it looks to me now. It rains here very little during the summer and fall, and as a result it is very dusty, but the people don't seem to care for it; say they don't need rain; the dry weather enables them to save their grain and hay. A great many are coming to this Territory every year, and property is advancing all the time. I went to Centerville, Oregon, the second Lord's-day in this month, found a good church, but having no preacher. They expect to engage one soon. I preached five sermons for them while in the community.

Our brethren have a strong church at Waitsburg, in the Territory. Bro. F. Walden lives there and preaches for them. He is now in a fine meeting, with sixty-two additions, and the meeting continues. Bro. Walden came to see me soon after I came, and gave me a cordial welcome to the Territory. He is the leading preacher here, and has done much since he came to enlist the churches in co-operative work. I am glad that I am called to labor with such a man. You don't know how good I felt when the MISSIONARY reached me away out here for the first time. Why, I read it, advertisements and all. I am glad it has changed its name, from *Atlantic* to MISSIONARY WEEKLY. The paper reaches me Thursday now instead of Friday, as in Georgia, about a week late, but better late than never. I will try to keep the readers of the MISSIONARY posted as to events in this part of the Lord's vineyard.

WALLA WALLA, Jan. 30th, 1889.

Georgia Items.

BY BAXTER GOLIGHTLY.

DEAR BRETHREN:

I am now in the field at work. After a long delay and much worry, I entered fully upon work Saturday before the 4th Lord's-day in January. Through rain, storm and mud I made my way to Corinth Church, in Walton county. This has been for four years the religious home of myself and wife. On Sunday, through Bro. Tumlin, pastor, I asked for letters of dismission from Corinth that we might identify ourselves with our home church. At Corinth I preached the claims of the State work, and succeeded in raising quite a nice sum in cash and subscriptions. This sum will be largely augmented through the efforts of Bro. Tumlin, the pastor, who is alive to the interest of the State work.

I will say here that I am taking subscriptions in annual installments for five years—so much a year for five years, the *first* installment due when the subscription is made; but may be paid quarterly, semi-annually or all in October, as may best suit the subscriber. This gives to the work the idea of permanency and stability. Thus I hope we may be able to inspire the brotherhood of Georgia with confidence in the work and enlist them in the same. It is gratifying to know that all but two or three persons approached on this matter have subscribed to it for the space of five years, and they "always give anyhow."

I am glad to note also another feature which is very favorable. Whole families are giving to this fund. Small children are giving, and the beauty is they pay cash.

From Corinth I came in a snowstorm to Covington; thence to Acworth *via* Atlanta. Had a pleasant evening with Bro. Mitchell, the President of the State Board. While in Atlanta I called to see Bro. Lee, who has been quite sick for eight weeks, but I am glad to say is better now. From Atlanta I came to Valdosta, stopping off in Griffin two or three hours, which time I spent with Sister Hair and her pleasant family. I reached Valdosta at 9 o'clock at night. I went straight to Bro. J. S. Lamar's, where Bro. R. I. Himly found me Saturday morning and conveyed me out to Ocean Pond Church, where I preached Sunday. Of this church I will say something later.

I was able only to put in one week at work in January.

I wish to say to the brotherhood of Georgia now that if there is anything I can do for them, and they wish me to do it, I would like to hear from them soon so I may arrange my appointments accordingly.

I submit a report of work done. This is according to the wish of the President and Board as expressed in the last meeting: Sermons preached, 4; miles traveled, 300: pledges taken, $30.75; cash collection, $16.45. This means forty-seven dollars and twenty cents each year for five years. Brother preachers in Georgia, help me. More next week.

Thou art my Life; if Thou but turn away
My life's a thousand deaths. Thou art my Way;
Without Thee, Lord, I travel not, but stay.

My Light Thou art; without thy glorious sight
My eyes are darkened with perpetual night,
My God, Thou art my Way, my Life, my Light.

Thou art my Way; I wander if Thou fly;
Thou art my Light; if hid, how blind am I!
Thou art my Life; if Thou withdraw, I die.

—*Francis Quarles.*

In the Field.

BY H. B. SHERMAN.

There seems to be a move all along the line in Pennsylvania as well as in other parts of the Lord's vineyard.

D. M. Kinter has just closed a good meeting at Sweetvalley, with 20 additions. Troy has been holding a meeting; Bro. W. L. Hayden helping in the work.

Bro. Findley held a short meeting with the church at Flemington with one addition.

Bro. Frick has been gaining many accessions to the church at Granville Centre, and at last reports the meeting was going on.

O. G. Hertzog has invaded Pa. and held a meeting at Plymouth, with Dr. Brown. There were 4 or 5 additions at the last report.

Brethren Cowden and Pendleton propose to double team on McKeesport in a meeting. 'Tis not the best plan, brethren. Too much theology at one time will overwhelm the people.

Bro. Talmage is in a siege at New Castle, with several additions and the end not in sight.

The church at Lock Haven is in a most excellent condition. The house is crowded every Sunday night. One man made the good confession last Sunday night. Bro. Jackson is winning the hearts of the people for Christ, and golden opinions of his work from all the people. As an index to the feeling in the church, they gave him a unanimous call to stay another year at an increase of one hundred dollars to his salary. He has accepted the call.

On the night of the 5th we took him by surprise, and "Pounded" him with sugar, coffee, potatoes, canned fruits and about everything that is good to eat. He bore up under the ordeal fairly well, by just leaning against the wall and allowing what he had could not hinder. God is blessing his work, and we are all happy.

We find Bro. Prof. Irish a most excellent help in our church work. To his leadership we attribute in a measure the excellent result of the recent meetings.

The truth is success in church work depends very largely on united efforts of the whole church. But there is much in the pastor's ability to enlist every member in the work. Bro. Jackson has the ability.

Well, this finds me in the "*Buck Eye*" State again, in a meeting at Jackson Ohio. What the outcome will be must be told hereafter, as we have just begun

Valley of Virginia Notes.

BY J. D. HAMAKER.

The snowy third and rainy fourth Lord's-days gave me small audiences at Bethlehem and Mt. Jackson. Many others sympathize with me. Bro. J. A. Spencer reports one addition at Strasburg since the last word from there. I have been for nine days at Fairview. Expect to close to-night. We have had reasonably good winter *weather* and good audiences. Five added by letter. Bro. D. H. Rhodes put in an appearance one night, and was warmly greeted. They are without preaching this year, but meet regularly and report good interest in their meetings. Their eldership is of more than average efficiency. Still the thought will come that they owe it to the community to give them the light of a preached gospel. Next year when the debt is paid they will do it. We have many brethren and sisters here who are good and true, whom I honor and love because they have the spirit of Christ. My stay among them has been, indeed, pleasant. A few copies of the MISSIONARY are taken, but not so many as should be. I attended last week the funeral of Bro. Jos. Spiker at Saumsville. He was nearing his eighty-second year. He did not obey the gospel until late in life, which fact is to be deplored; but we were glad that he gave the remnant to the Lord. But what I wanted to speak of was that of his eleven living children. Ten of them are in Christ, and most of them earnest, active Christians. Of thirty-five grand-children, nearly all who are old enough are in the church. This result is largely attributable to the teaching and influence of a godly, consecrated mother and grandmother, who, though many years since she went to her reward, still speaks in her children and grand-children. "Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them." In this sphere is found the true glory of womanhood.

The committee on programme for our Preachers' Meeting in June is beginning its preparations. We would be glad of any helpful suggestion as to subjects or manner of arrangement. My note concerning the Southwest brought a kind and an appreciated letter from Dr. Bullard, in which he recounts his sacrifices for fifty years in that field, and confesses his sin of having preached to them so long a tree gospel. He says: "Your letter brings back all these thoughts filling me with deepest mortification, as I see the field slowly but surely being occupied by an inferior phase of Christianity which ought to be flooded with the bright light of truth." He still rejoices that there are those that sigh and cry over the desolation, and cherishes the hope that there will be much use for Ezekiel's ink horn to mark the increasing number as they awake from their guilty sleep.

Cannot Edgemont extend a helping hand to Radford and thus secure that point? Cannot New River District raise $100 more and help Bro. Starke in the field? Cannot Alleghany District locate a good man at Simmonsville? Cannot Tazewell Court-house call another there and employ half his time and give the county the remainder? I appeal to brethren W. J. Shelburn, David Kent and G. W. Gillespie. Brethren, all this can be done with a little energy and sacrifice, and the Lord will surely require it at your hands. May His spirit guide us all to do His will.

I will begin a meeting at Edinburg the night of the 4th Lord's-day inst.

The March Collection for Foreign Missions.

$100,000.

The Springfield Convention adopted the following resolutions: "That we would urge and emphasize the need of an increased income for the Society, that its resources may be somewhat more nearly proportionate to its opportunities, and especially that it may increase the number of its missions and missionaries more rapidly. *One hundred thousand dollars* seems the least we could ask or expect from so great and growing a body as ours for the work of Foreign Missions for the coming year, and we therefore earnestly recommend to this Convention, that every endeavor be made to raise our resources to that sum during the coming year." This resolution was adopted with enthusiasm. It was felt by all present that it would be discreditable to attempt to raise a smaller amount than $100,000.

To carry this resolution into effect a special effort must be made to secure generous offerings from a large number of churches at the time named for the March Collection. There ought to be an effort to double the contributions of last year. In many churches it ought not to be difficult to increase the contributions tenfold. If preachers and elders will put forth their strength, the whole amount proposed to be raised will be raised, and more. There is everything to encourage us. Each year hundreds of churches fall into line. There are a thousand churches that ought to send in their first offering this year. Many will do so if they are asked.

A. MCLEAN, Cor. Sec.
CINCINNATI, Ohio, P. O. Box 750.

The Long Journey.

A traveller once started on a long journey. There were all classes of people on the train with him; men of every race and color; happy brides, white-haired old men and crying babies; mothers with their innocent children about them, and manacled criminals going to prison.

Rich men rode in gorgeous special cars, striving to hold themselves aloof from the others; the working people crowded together: in the emigrant cars were herds of pale, anxious folk, thinly clad, ill and suffering, and but poorly fed by the way.

The train rushed on, through all kinds of scenery, through storm and fair weather, by night and day. The trees nodded in friendly greeting to the travellers, as they were hurried along, the moon smiled at them—even the roadside weeds had a message for them. Some of them heard these greetings, and understood; some of them, busy with their food and clothes or idle chatter, were dead to all.

One mysterious circumstance about these travellers was that not one of them knew whence he came, nor could remember a moment of time before the beginning of this journey, nor could any one tell him this secret concerning himself.

Another was that no matter how much he wished to hold himself apart from his fellow-voyagers, and to keep his thoughts and feelings and beliefs to himself, he was forced to share them all, to hold intimate relations with the poor as well as the rich, the vile and the pure.

Do what he would to hide his heart, it was known to all who came near him on the way. He was recognized and marked as mean or honorable, selfish or generous, good or evil.

Each one of the travellers, too, had the chance given him to help his companions, no matter how poor or helpless he himself might be.

Every hour of the day a messenger entered the train and beckoned to one of the passengers who went out and disappeared in the surrounding darkness. Sometimes it was a delicate woman who was thus summoned into the vast unknown spaces without, sometimes a strong man, or an infant. Each went and went alone. Not one came back again to tell how it had fared with him.

Once called, the chance never returned which had been given them to help their companions, and to speak good, loving words to them.

When the journey was done not one of the passengers remained.

The train passes and repasses continually over the same road, but a different company of travellers fill it each time.

How far has our reader travelled on this journey? Does he remember the chance given to him to help his comrades? He has already seen some of them, when called to go out alone into the darkness; does he ever think that the Messenger will soon come and beckon to him?

Farm & Household.

Garden Calendar for Feb.

Make hot-beds and sow large York cabbage; also, lettuce and tomato. Peas for first crop, sow in sheltered part of the garden—extra early is by far the best; at same time sow the seed early as a succession. Plant Irish potatoes—the early rose is a good sort. Radishes may be sown on a warm border; asparagus beds may be top-dressed preparatory to being forked over. Now is a good time to look up a supply of garden seeds.

COUCH CANDY.—Soak a cupful of slippery elm bark for an hour or two in water enough to fill the cup. Soak also half a cup of flax-seed in a cupful of water for the same time. Into a stew-pan put a pound and a half of brown sugar, strain into it the water from the slippery elm and flax-seed; put over the fire and stir constantly till it begins to turn back to sugar; flavor with lemon juice and pour into a buttered dish. It will break of itself into crumbs.

SWEET POTATOES.—Boil or steam them till done, then peel them and cut in slices half an inch in thickness: pour over them melted butter and sprinkle on them pulverized sugar. A quart dish full of the slices will require about two ounces of butter and a tablespoonful of sugar.

OMELET.—Twelve eggs, twelve tablespoonfuls fresh milk, a lump of butter the size of an egg, pepper and salt to taste. Beat the whites and yolks separately; add the milk, pepper and salt to the yolks and beat in the whites; put the butter into the pan, and when melted pour in the eggs. Do not stir them, but let them cook slowly. When they are done on the bottom, fold over the omelet and let its own heat cook the inside.

SEASONABLE HINTS.—See to it that the children thoroughly warm their feet before going to school, and on returning home. They are seldom disposed to do it of themselves. Many a serious cold or other inflammatory attact might be prevented by attention to this precaution.

Teach the children when out of doors to keep their mouths closed and breathe through their nostrils. This prevents the air—the temperature of which may be zero—from striking directly on the tonsils and the larynx. As the nasal passages are kept constantly warmed by the breath from the heated lungs, the inbreathed air is warmed as it passes circuitously through them.

Children who are liable to inflammation and swelling of the tonsils, or to troubles in the ear; should wear hoods that come well over on the forehead and well down over the neck. Hats are dangerous for such children, and so are bonnets, unless care is taken to bring them down over the side of the head.

On returning from a cold walk or ride throw off all but the home clothing at once. The outer clothing is nearly at the temperature of the outer atmosphere, and, it kept on, must absorb much heat which might otherwise have come to the wearer immediately.

AGRICULTURAL NOTES.—It costs no more to keep good fowls than poor ones.

A fruitful cause of disease among poultry is impure water.

A little sulphur once or twice a week in the feed of moulting hens will be beneficial.

A few iron nails or a piece of rusty iron kept in the drinking water makes a good tonic for the fowls.

Complete cleanliness of poultry houses and yards is one of the essentials to success in poultry-keeping.

Watch for fire. Free your flues from soot by burning a piece of zinc on a bed of coals in each stove. Take an old wash-board.

Warm water and a warm stable will double the milk as compared to barn-yard protection, and consequently double the receipts.

A KIND WORD.—A kind word costs but little, but it may bless the one to whom it is spoken all day. Nay, have not kind words been spoken to you which have lived in your heart through years, and have borne fruits of joy and hope? Let us speak kindly to one another. We have burdens and worries, but let us not, therefore, rasp and irritate those near us, those we love, those Christ would have us save. An exchange presents this thought in these impressive words: "Speak kindly in the morning; it lightens the cares of the day and makes the household and all its affairs move along smoothly. Speak kindly at night, for it may be that before dawn some loved one may finish his or her space of life for this world, and it will be too late to ask forgiveness."—*Cumberland Presbyterian.*

If you are afflicted with rheumatism, neuralgia, gout or other bodily pain, or if you have a sprained wrist or ankle you ought at once to procure a bottle of Salvation Oil, the greatest cure on earth for pain. It only costs 25c. a bottle.

"Lo! the poor Indian!" dying with cold. Won't some "good Samaritan" send him a bottle of Dr. Bull's Cough Syrup?

The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and we ask you to try Hood's Sarsaparilla. It strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. The peculiar combination, proportion, and preparation of the vegetable remedies used give to Hood's Sarsaparilla peculiar curative powers. No other medicine has such a record of wonderful cures. If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other instead. It is a Peculiar Medicine, and is worthy your confidence.

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The Family Circle.

So Much to Think of.

"Dear me! I didn't know there was so much as that to it," said Archie.

"So much as what?" asked his grandfather.

The old gentleman had just been saying grace at the dinner table, and Archie was looking soberly at him as he finished.

"Why, so much as you put into it, grandfather. Into your grace, I mean."

"It isn't a very long one, is it?"

"No, but somehow there's more to it than to most graces."

"Do they say grace at your school?" asked his little sister Hetty.

"Yes, but it sounds different. One of the teachers says it, and there's some noise most always, and—I guess I don't listen very well," he added frankly.

"Let us see what there is in saying grace," said grandfather.

He repeated the words he had used before, and Archie felt half-inclined again to bow his head at the reverent tones.

"Bless us, O Lord, in the moderate use of these thy bounties, that in body and mind we may be fitted to serve others and thus to glorify thee."

"Yes, it's only a few words, you see," said Archie; "but I never heard a grace before that told me not to eat more than I really want, and that's what that means."

"Yes," said grandfather, "we who profess to desire to serve our Lord in our everyday lives are not expected to use the good things he has given us in a greedy, gluttonous way."

"I see," said Archie. "That's one of the things I never thought of before. But it isn't wrong to like good things, is it."

"Not at all, my boy. When God made so many good things for us to eat he gave us the taste for enjoying them too. Did you ever happen to think what a tender Father he is to his children? He might have made only the common things for us to eat—things to nourish our bodies and keep us strong, without anything which we could really enjoy the eating of."

"Just bread," said little Hetty, "without a bit of jam or jelly to put on it."

"Exactly," said grandfather, smiling.

"Just think," said Archie, "what a lot of good things there are! Peaches and apples and berries—"

"And nuts, and oranges, and bananas," suggested Hetty,

"You couldn't begin to tell them all," said Archie. "See how many things there are on this table."

"Yes," said grandfather. "Every country in the whole world is busy raising things for men, and women, and boys, and girls, to eat and drink. Our tea comes from one side of the world, and coffee from the other. Our bread and butter we find near home, but our sugar and spices travel a long way before they are set on the table for us. Beautiful fruits come from every part of the earth. The fowls of the air are ours to make use of, and even the great ocean is full of gifts for us. All bringing their blessings of enjoyment, health, and strength—if only we make right and moderate use of them."

"I don't believe I'd forget about the moderate use if I heard your grace every day, grandfather," said Archie, shaking his head very soberly.

"But we should not need to be told of our duty every day, my boy. You surely ought to be able to remember that it is a sin to turn the good gifts of the Lord into things of evil."

"I'll remember it, grandfather," said Archie. "And that makes me think of the other part of your grace. That we may be able to do things for other folks, and to glorify God—or something like that."

"That is a good thing to keep in mind too, isn't it? The good food gives us strength, so that we may be able to use our lives in doing for others, because that is the truest way to glorify God."

"That's the way you do, grandfather," said Archie, "but it doesn't mean boys and girls. We don't do much for other folks. We just study and play, and tear 'round. But we eat all the same as folks that do things."

"Yes," said Hetty, "we play most all the time. I don't do anything except water mamma's flowers.

"You are just like a little flower yourself," said grandfather, patting her pretty head. "Don't you know it is your work to grow, and get strong, and learn? What is it all for? You are getting yourselves ready to work. An apple or a peach isn't good for anything till it has lived through a great many days of summer sun and wind; yes, and storms and nights, too. So all these days of play, and exercise and study, and the good things to eat, too, are fitting you to serve others, and to glorify God."

"H'm," said Archie. "Plenty and plenty of things to remember about your grace, grandfather. It wouldn't do to take in all the good things, and then let ourselves be good for nothing, would it?"—*New York Observer.*

Zechariah Hodgson and Wife.

Zechariah Hodgson was not naturally an ill-natured man. It was want of reflection, more than a corrupt and ungenerous heart, that led him to consider his wife in the light of an inferior being, and to treat her more like a slave than an equal. If he met with anything abroad to ruffle his temper, his wife was sure to suffer when he came home. His meals were always ill-cooked, and, whatever the poor woman did to please him was sure to have a contrary effect. She bore his ill-humor in silence for a long time, but, finding it to increase, she adopted a method of reproving him for his unreasonable conduct which had the happiest effect.

One day, as Zechariah was going to his daily avocation after breakfast, he purchased a large codfish, and sent it home, with directions to his wife to have it cooked for dinner. As no particular mode of cooking was described, the good woman well knew that, whether she boiled it or fried it or made it into stew, her husband would scold her when he came home. But she resolved to please him for once, if possible, and, therefore, cooked portions of it in several different ways. She, also, with some little difficulty, procured an amphibious animal from a brook at the back of the house, and put into the pot. In due time her husband came home—some covered dishes were placed on the table, and, with a frowning, fault-finding look, the moody man commenced the conversation.

"Well, wife, did you get the fish I bought?"

"Yes, my dear."

"I should like to know how you have cooked it—I will bet anything that you have spoiled it for my eating. (Taking off the cover.) I thought so. Why in the world did you fry it? I would as lief eat a boiled frog."

"Why, my dear, I thought you loved it best fried."

"You did not think any such thing. You knew better. I never loved fried fish—why didn't you boil it?"

"My dear, the last time we had fresh fish you know I boiled it, and you said you liked it better fried. I did it merely to please you; but I have boiled some also." So saying she lifted a cover, and lo! the shoulders of the cod, nicely boiled, were neatly deposited on a dish; a sight which would have made an epicure rejoice, but which only now added to the ill-natured of her husband.

"A pretty dish this!" exclaimed he. "Boiled fish! Chips and porridge! If you had not been one of the most stupid of womankind you would have made it into a stew."

His patient wife, with a smile, immediately placed a tureen before him containing an excellent stew.

"My dear," said she, "I was resolved to please you. There is your favorite dish."

"Favorite dish, indeed!" grumbled the disconsolate husband. "I dare say it is an unpalatable, wishy washy mess. I would rather have had a boiled frog than the whole of it."

This was a common expression of his and had been anticipated by his wife who as soon as the preference was expressed, uncovered a large dish at her husband's right arm, and there was a bull-frog of portentous dimensions and pugnacious aspect, stretched out at full length! Zechariah sprung from his chair, not a little frightened at the unexpected apparition.

"My dear," said his wife, in a kind, entreating manner, "I hope you will at length be able to make a dinner."

Zechariah could not stand this. His surly mood was overcome, and he burst into a hearty laugh. He acknowledged his wife was right, declared she should not again have reason to complain of him, and kept to his word.

The Little Beauty.

I know I am homely," said little Rosie Oppenheim, as she peered from the top of the chair into her looking-glass, and scanned every feature. It was only too true, for the face she saw was far from fairy-like. There was no pretty dimple in the cheek, no bright winsome eyes, no tiny, clear-cut nose, no smooth, white forehead and drooping eyelashes. It was a dark countenance—small eyes, thick lips, large nose, and huge ears.

"Goodness! What a fright!" she exclaimed, as she got off the chair and turned her face from the mirror. "Well, I am glad that I know it, anyway; and so, if the girls call me names, they won't sting me at all, because it is true." And she laughed such a merry little laugh that the sunbeam through the window caught its echoes, and passed them to the clouds beyond.

Rosie took up her sewing by the window, but after a time grew tired of the work, and picking up *Alice in Wonderland*, was deep in its mysteries. With what interest did she follow the adventures of that pleasant little maid! How excited she grew as page after page was quickly scanned! How—

"Rosie"—it was Mrs. Oppenheim who spoke—"Rosie, dear, I would like you to run to the corner and match this silk."

Quick as a flash she threw down the book, and returned in a few minutes with the article desired. Then she resumed her book.

"Sister Rosie—Posy"—the voice came from a little chubby boy of five. "Won't you please tell me a little story?"

"Why, of course, I will, my precious," said the young girl, seizing the little fellow; and he eagerly listened while she told him such a fair story that his eyes grew larger and larger, and his mouth wider and wider, until he soon fell fast asleep.

"I don't think I shall read any more now," said Rosie to herself. "It is time to go to the piano. I have to run over those scales," and she darted up the stairs and had just opened the piano, when her father appeared at the doorway.

"You would oblige me, my darling," he said, "if you would close that piano. My head aches dreadfully."

"All right, papa. I will get up early to-morrow and finish the exercises." And she closed the piano softly, then quietly left the room as her mother entered.

"What a beautiful disposition that child has!" said Mrs. Oppenheimer. "It is your training, my love."

"But I do wish that she was a little prettier, Joseph."

"Not for the world, not for the world, Hannah. Believe me, she is a little beauty as she is; and if God spares her, her features will grow more regular."

Rosie did not hear her father's remarks, although she felt that she was loved even more tenderly from that hour. But the sunbeam that caught her merry laughter and bore it to the clouds heard the words of praise, and shone in extra lovely colors that evening.—*Jewish Messenger.*

For Church Extension.

Alabama, $5; California, 8.70; Colorado, 2; Indiana, 97.73; Illinois, 325.88; Iowa, 124.03; Kansas, 84.39; Kentucky, 105.96; Maryland, 50; Mississippi, 20; Michigan, 11.77; Minnesota, 2.68; Missouri, 112.32; Nebraska, 22.60; New York, 14.88; Ohio, 61.73; Pennsylvania, 14; Texas, 18.25; Virginia, 2; West Virginia, 1.71; Washington Territory, 17.50.

Grand total, $1,103.13.

If you have not sent us a collection, please do so at once. It would be well for ten Disciples to send us $100 each, ten $50 each, and many could send $10 or $5 each, and be happier in so doing.

Since last report the new church at Goffs, Kan., has been dedicated and $575 was raised on the indebtedness.

F. M. RAINS, Sec'y.

Topeka, Kan.

A remarkably handsome woman is said to be the moving spirit in a philantropical movement in Russia to supply the poor of that country with Dr. Bull's Cough Syrup.

In chronic and stubborn cases of neuralgia, gout, and rheumatism use Salvation Oil. It is the greatest pain-destroyer of the age. Price only 25 cents.

DIED.

[DEATH NOTICES not exceeding SEVENTY words (or ten lines) are inserted free. ONE cent is charged for every additional WORD; payment to accompany the notice. Persons requesting their pastors or others to prepare and send such notices, should furnish them the necessary amount to forward with the same.]

Those sending obituary notices will please COUNT THE WORDS and forward payment with notices.

☞Verses inadmissible.

The sad news of the death of our dear Bro. Stickley was telegraphed me by Bro. Hockaday, Saturday, 6:45. He was a pure Christian character. When we organized our little family in Roanoke he was chosen as one of the elders, "for he was a good man and full of the Holy Ghost and of faith." A. A. FERGUSON.

Sister Mary A. Harris was born the 20th of November, 1836. Was baptized in her girlhood days by Bro. G. W. Abell. She died October 3rd, 1888. She was a great sufferer for years. Her bodily afflictions were borne with Christian fortitude. She was a true and faithful Disciple of the Lord Jesus. And now she enjoys the rest that remains for the people of God. For "blessed immediately are the dead who die in the Lord."

L. A. CUTLER.

Mrs. Catherine Matthews, wife of Mr. James W. Matthews, was born in Hanover county, Va., on September 26th, 1852, and died on Thursday morning, January 31st, 1889; aged thirty-six years. In her girlhood days she gave her heart to Christ, and was baptized by that sainted man of God, Geo. W. Abell. She was a dutiful daughter, an affectionate sister, a loving wife, a devoted mother and a faithful Christian. She leaves a husband and three children, who most sincerely mourn the loss of wife and mother. But she has entered into the rest prepared for the people of God.

L. A. CUTLER.

Sister Bettie Clever, a faithful and consecrated member of Walnut Spring church, died Jan. 25th, 1889; aged fifty-seven years. During the last hours of her life she talked of "the holy Jerusalem the symbol of the church in glory," and selected a beautiful hymn to be sung at her funeral. She was anxious to be released from her sufferings and be at rest of which she so calmly and confidently spoke. May God bless and comfort her husband now so lonely.

J. A. SPENCER.

Died at his residence near Ellenton, S. C., of pneumonia, the 25th of January, Bro. Geo. S. Newman. He leaves a wife and five little children to mourn his loss, but not without hope, as he left both friends and relatives evidence of his readiness to depart and be with Christ. He was one of the elders in the Christian church at Ellenton, and proved himself a faithful and efficient worker in the Church of Christ. He urged upon his co-worker, Bro. L. A. Bush, to hold up the banner of the Lord, and sent a message to the church to continue to persevere in their work of faith and labor of love. He asked Bro. Bush to sing a hymn, and joining in, he sang as though he was at church; and when entreated not to worry himself, he exclaimed: "What! I must not sing praises to my Heavenly Father?" During the last hours of his illness he remarked to Bro. Bush that he had no shadow of doubt on his mind, that he would soon be at rest with the Lord. J. S. HAVENER.

MRS. HARRIET UZZLE.—This faithful servant of God fell asleep in Jesus on Sunday evening, the 27th of January, at Wilson's Mills, in the 70th year of her age. Her husband, Mr. James Uzzle, and two sons and three daughters, servive her. The family formerly lived near Louisburg, but moved to this county some years ago. She had been a member of the Baptist church about ten years, in which communion she died. Her health had gradually declined for more than a year, and for several months her friends had not expected that she would survive long. She is generally spoken of as a kind neighbor, a dutiful wife, a loving mother and a devout Christian. She was never known to murmur or complain during her sickness, but submitted to it with meekness and resignation. She was devoted to her family, and said she "would like to live longer to be with them, but if it was the Lord's will she was willing to die." She died in peace, and in the hope of a blessed immortality. Her three daughters are all zealous and prominent Disciples at Wilson's Mills, and are cheered by the hope of a happy re-union with their beloved mother in the sweet by-and-by.

MAMIE H.

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Profusely and beautifully illustrated, showing the churches of the Protestants, Catholics and Jews, and fine portraits of some of the heads of the churches of the Metropolis, and telling how New Yorkers worship, from the Jew to the Christian Scientists. This article in Demorest's Monthly Magazine for March (now ready) is a very spirited one by the Rev. Carlos Martyn. It is better than a Sunday visit to New York, and will be of great interest to every member of the family. The children will be delighted to learn the new games in "Young Japan at Play," (handsomely illustrated) in the March number. It is a wonderful number. Ask your newsdealer for it, or send 20 cents to the publisher, W. JENNINGS DEMOREST, 15 East 14th street, New York.
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Ladies and Children's Fine Shoes.
We make a specialty of fine novelty DRESS GOODS and TRIMMINGS.
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We have the finest stock of CHINA, GLASSWARE and LAMPS in the city, and desire that you see our goods and prices.
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Marvelous success. Insane Persons Restored
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A vail BRAIN & NERVE DISEASES. Only sure cure for Nerve Affections, Fits, Epilepsy, etc.
INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying express charges on box when receive it. Send name, P. O. and express address of afflicted to DR. KLINE, 931 Arch St., Philadelphia, Pa.
See Druggist. BEWARE OF IMITATING FRAUDS.

In all the world there is but one OPIUM Habit. The Dr. J. L. Stephens Remedy never fails, and no other treatment ever cures. We have cured more than 10,000 cases. No other treatment ever cured one case. NO PAY TILL CURED. Remember this, and write to the J. L. Stephens Co., Lebanon, Ohio

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In writing to Advertisers please mention the Missionary Weekly.

(*Continued from 5th page.*)

PIEDMONT.—E. R. Perry's report for January, 1889. First Lord's-day, high water prevented me from reaching Yanceyville. Laurel Hill, $1.77; Charlottesville, 2.50; Trevilians, 3.69; Independence, 2.11; Ground Squirrel, 1.46; King's Chapel, 1.14; Zion, 2; Holly Grove, 4.70; E. R. Perry, 5. Total, $24.37.

These are small collections, but it will be remembered that three Sundays in this month were rainy and one snowy. We hope and pray for better results in the future. Brethren, your prayers and co-operation are asked. E. R. PERRY.

The Lord willing, Malcomson Pittman will preach at Forest Grove, Goochland county, on the third Sunday (17th inst.) Brethren will please circulate the appointment. L. A. CUTLER.

ILLINOIS.

DUQUOINE, Feb. 6, 1889.—Just closed a good meeting at Emden, Ill., with thirty-one baptisms and twenty-two by relation and reclaimed—fifty-three in all. Of these, twenty-eight were heads of families and leading citizens of the community. The rest were young people from a union Sunday-school. We had no church organization there. We put them under the watchcare of old Bethel Church, five miles distant. I held a church institute the last week of the meeting and taught them "the all things"—the second part of the commission. I never held a more successful three weeks' meeting, all things considered. Have had more additions but never accomplished more good.

W. H. BOLES.

ROSEVILLE, Feb. 2, 1889.—I am willing to contribute my mite to advance the interest of missions. This place is near the centre of the eleventh missionary district, embracing nine counties. We organized the district about a year ago; but we have done very little as yet. There are about twenty-five preachers and about thirty congregations in this district. Last year there were over four hundred added to the membership, the majority of the them by the labors of L. B. Myers, who is in the employ of the State Board. In the same district last year the Missionary Baptists reported only thirty-five baptized in thirty odd congregations. Our district meeting convenes at Cuba, Ill., February 5th. In my next I hope to be able to report a good meeting and will take pleasure in reporting to you items of missionary work in the district.

B. C. STEPHENS.

FARMER CITY.—The church here is fairly prosperous; numbers 185, with a Sunday-school of 150. I have been here eleven months succeeding Bro. E. A. Gilliland, now a student at Eureka College. During Bro. Gilliland's ministry, Prof. W. T. Black held a very successful meeting here, adding ninety to the membership. This seemed to have drawn the well dry and but two have been added this year by primary obedience. Bro. J. H. Gilliland is now in a very successful meeting at Bloomington; nearly 100 have been added in about three weeks. Bro. T. T. Holton recently held a two weeks' meeting at Le Roy, ten miles from here and succeeded in getting about fifty names of members of the church and organized them into a congregation. The Fourteenth District Missionary Board will probably hold them a meeting soon. The church at Lane in this county is also in the midst of a meeting; results not known as yet. The Ninth Missionary District is talking of holding a meeting at Gibson City, only twenty miles from here. I go up there next week to gather up the scattered Disciples and get them ready for the meeting when Bro. Will Hayden, their evangelist, can get there to hold it.

J. E. JEWETT.

PENNSYLVANIA.

GRANVILLE CENTRE, Feb. 4, 1889.—Our meeting closed last night with twelve additions, ten by confession and baptism and two by letter. Five of the twelve are heads of families. The church is greatly revived. Satan seemed more then a match for us. So far as the young men were concerned, when the power of the gospel pressed too hard Satan whispered stay away from meeting a few nights, and they obeyed the voice of the "deceiver" and hence are yet in their sins. M. C. FRICK.

TENNESSEE.

CYPRESS INN, Feb. 5, 1889.—My evangelistic labors have, for the last three years, been confined to Wayne and Hardin counties, Tenn., and Landerdale county, Ala. In these three counties I have been very successful. The Lord has greatly blessed my labors. While the brethren in this part are very zealous in contending for the primitive order of things, they have too little of the missionary spirit. This state of things I am now striving to overcome. I am the only evangelist in this section and the work is taking up all my time. I pray for more laborers in this part of the vineyard. I am not receiving as much pecuniary aid as I should, but the work must be done, the field must not be deserted. Brethren, pray for me it will help. C. E. HOLT, Evangelist.

FRANKLIN, Jan. 20.—Four additions at our morning service. Fine interest; Sunday-school prospering; am preaching some special sermons.

A. W. GROWDEN.

NEBRASKA.

Nebraska is a part of the great American desert, but is blessed with many advantages. When Nebraska was first settled the Disciples of the West and the General Missionary Society sent two young men to the territory as missionaries. They came; they preached the gospel faithfully and many heard, believed and were baptized. One of the young men is to-day and for over twenty-five years has been, the faithful State Evangelist. His name is R. C. Barrow. He is fifty-six years old, yet he has lost none of his pulpit power, eloquence or zeal for the cause of Christ. Many thousand souls have been brought to Christ through his preaching. The State Missionary Society has engaged him for life as State Evangelist. The other young man is yet preaching, writing and teaching as Professor in Drake University, Des Moines, Iowa. His name is D. R. Dungan, well known to the brotherhood. Nebraska has had some able statesmen members of the church. Gov. Sanders, afterward United States Senator, and Gov. Butler, with many others.

J. A. GARNER.

OHIO.

NEW VIENNA, Feb'y 7, 1889.—Our missionary work in this region is moving on slowly. The opposition seems to be giving way in a measure, and we hope ere long to see all joined in the good work of converting sinners and strengthening saints. W. D. MOORE.

SALEM, Feb'y 6, 1889.—We have been making a protracted effort for the last three weeks. Bro. F. A. Wright, of the Miles Avenue Church, of Cleveland, came down between Sundays and gave us fifteen able discourses. We have been having overflowing houses for three or four months, and from the beginning of this meeting to the present our large house has been full. Last Lord's-day evening our audience was estimated at 800, and fully two hundred more were turned away for want of accommodation. There have been sixty-two additions thus far, and many more are almost persuaded. This makes 125 additions to this church since I began work here thirteen months ago. I am conducting the meeting alone and will probably continue another week. To God be all the praise.

T. E. CRAMBLET.

I recently spent two months in Monroe county, State of Ohio, and held three revival meetings which resulted pleasantly, stirring up the brethren to renewed diligence, and gathering quite a good number of precious souls to the Shiloh. Eld. Harding, of Kentucky, held a meeting in the same county while I was there and had twenty-two additions to the church. I have just received news from Bowen in Nebraska, where I labored last year, and learn that they have a fine revival in progress, with about forty additions up to date. Eld. Updyke's great meeting at Springfield, O., resulted in placing our infant church there upon a permanent basis. The cause of primitive Christianity is on the advance in these parts at present and we all feel hopeful.

JOHN ELLIS.

WAUSEON.—The work at Wauseon is prospering. We have had recently seven additions to the membership. Our Sunday-school is large and attentive.

W. O. MOORE.

COLUMBUS, Feb. 7, 1889.—I am glad to say to my many friends that my health is entirely recovered and that I have not been as well in more than ten years. I have completely recovered from past misfortune, all brought upon me by severe and dangerous illness, and am in the field fully and forever consecrated to the calling of my life, preaching the gospel with new energy and the most desirable results. I recently closed a three weeks' meeting at Bucyrus, with twenty-six additions, and that church is awake to new impulses and higher aspirations than ever. Truly, it has been taken from the darkest and most discouraging surroundings and entered upon a new era. Churches desiring meetings will learn my terms and be furnished the highest references for complete success, by addressing me as below. I have room for a few engagements between this date and June 1st. C. W. COOPER.

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The Blood

Is the source of health; therefore, to keep well, purify the blood by taking Hood's Sarsaparilla. This medicine is peculiarly designed to act upon the blood, and through that upon all the organs and tissues of the body. It has a specific action, also, upon the secretions and excretions, and assists nature to expell from the system scrofula, tumors, impure particles, and effete matter through the lungs, liver, bowels and skin. It effectually aids weak, impaired and debilitated organs. A trial will convince you that it does possess peculiar curative powers.

WEST BROOK, N. C., Sept. 6, 1886.
DR. A. T. SHALLENBERGER,

Rochester, Pa. *Dear Sir,*—The two boxes of Pills you sent me did everything you said they would. My son was the victim of Malaria, deep-set, by living in Florida two years, and the Antidote has done more than five hundred dollars' worth of other medicines could have done for him. I have had one of my neighbors try the medicine, and it cured him immediately. I now recommend it to every one suffering from Malaria.

Respectfully yours, W. W. MONROE.

"Indeed, it happened in less time than I take to tell it," said the lady who was considered somewhat of a bore, "Oh, I haven't the least doubt of it," replied the patient and truthful listener.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucus surfaces of the system. Price 75c. per bottle. Sold by all Druggists.

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Mother, wife or lady friend to whom you desire to give that most acceptable of all presents—a handsome black silk or satin dress? or do you wish one for yourself? In another column of our paper is the astonishing offer of a reliable silk manufacturing establishment located in Mansfield Centre, Conn. Read it carefully. Selling, as they do, direct from their looms, and thus saving all intermediate expenses, they are in a position to offer, at a merely nominal paice, goods which cannot be excelled for richness of color, durability and pureness. We recommend our readers to write for samples to O. S. Chaffee & Son. Mansfield Centre, Conn., sent free on application. Do not be deterred by the thought that a purchase of this kind is beyond the limits of your purse; it is not, as a silk dress bought from this firm will cost you no more than many ordinary cloth suits. On ordering from the samples, the pattern you select is sent to your residence; and if you are not pleased with it in every particular, it will be taken away again without expense to you. Try them; it will pay you to do so.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

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CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affection, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full direction for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and P. O. Address. Respectfully, T. A. Slocum, M. C., 181 Pearl St., N. Y.

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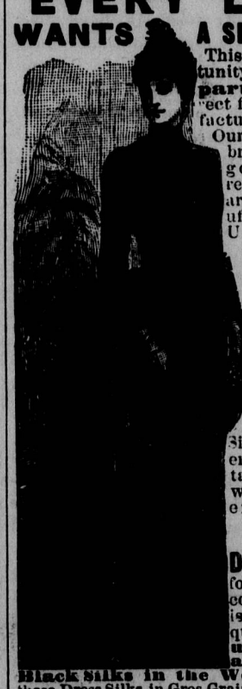

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RecolIect with each Dress Pattern we present the buyer with 100 Yards Sewing Silk, and enough Silk Braid to bind bottom of dress.

In writing to Advertisers please mention the Missionary Weekly.

MISSOURI.

KIRKSVILLE, Feb. 8th, 1889.—A new house of worship was dedicated at Memphis on the first Lord's-day in February. The writer preached two sermons on the occasion and made an appeal for money. Eight hundred dollars was necessary in order to dedicate free of debt. We raised that amount and $67.69 over. The brethren were very happy because of this result. They now have a property worth over $4,000 and no encumbrance.

SIMPSON ELY.

MARYLAND.

WEST BEAVER CREEK, Feb. 4, 1889.—One made the confession at this place today and was baptized. We would increase more rapidly in numbers, were it not for emigration to the west and other places. But our growth is gradual. I leave to-day for Salisbury and the Eastern Shore in behalf of the Maryland State Work. Bro. R. E. Swartz will begin a meeting with the Church of Christ in Hagerstown on the 17th inst. All arrangements are being made for a successful meeting. Bro. Chas. M. Kriedler, a member of the Beaver Creek congregation, who is attending Bethany College, has entered the second term of the collegiate year. His reports relative to scholarship and standing in his classes have been among the best. If friends to the cause of education for the ministry would like to help in this good work, I would be more than glad to hear from them immediately. By the first of March next, I will have completed my sixth year's connection with the church of this place. It has been with me a work of earnest prayer and consecration. There are many, all around me, who have been led into the kingdom through my preaching; and this is the fruit over which I rejoice. Many thanks to Bro. Power for his solicitous advertisement. My "aging," lonely bachelorhood is to be deplored. But he will have to wait longer for his marriage fee; until I may find some one with a similarity of feeling.

W. S. HOYE.

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A home school for young ladies and children. Board, tuition, lights, fuel, Latin and English branches, $150 per term of forty weeks. The present session opened the first Monday in September and closes second week in June.

BETTY M. WILTSHIRE, Prin.

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All Sunday-schools wishing supplies, papers, quarterlies, lesson leaves, singing books, registers, etc., etc., can obtain them from the MISSIONARY WEEKLY Office. Send to us for terms and other information.

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CANCER and Tumors CURED: no knife: book free. Drs. GRATIGNY & BUSH, No. 163 Elm St., Cincinnati, O

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. **H. G. ROOT, M. C., 183 Pearl St. New York.**

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They are prepared under our personal supervision and are made of the best **MATERIALS**. The constantly increasing demand is the best evidence of their value.

Every BAG is guaranteed to be of standard quality.

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For sale by Agents at all points in the Tobacco and Cotton Growing States.

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HIGH GRADE—QUICK—RELIABLE.

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RICHMOND PRICES CURRENT

CORRECTED BY
SUBLETT & CARY,
COMMISSION MERCHANTS,
113 S. 12th St.

RICHMOND, VA., FEB. 14, 1889.

Comments for the Week.

TOBACCO.—Market only moderately active, offerings generally inferior.

WHEAT.—Demand fairly good at quotations.

☞ Unless otherwise stated these quotations are wholesale prices. Orders filled from stores in small lots are charged extra.

DARK TOBACCO—NEW.

Primings	nominal.		
Lugs, Common	1 00	to	2 00
" Good	2 50	to	3 00
" Fine	3 25	to	3 50
Short Leaf, Common to Good	3 00	to	3 50
" " Good to Fine	4 00	to	4 50
Long Leaf, Common to Good	4 50	to	6 00
" " Good to Fine	6 00	to	8 50
Selections		to	

BRIGHT TOBACCO—MANUFACTURING.

Smokers—Common	4 50	to	6 00
Medium	7 00	to	8 00
Fine	10 00	to	12 00
Cutters—Common	10 00	to	12 00
Medium	15 00	to	18 00
Fine	20 00	to	25 00
Fancy	28 00	to	30 00
Fillers—Common	3 50	to	5 00
Medium	5 50	to	7 00
Good	8 00	to	10 00
Fine	10 00	to	12 00
Wrappers—Common	10 00	to	12 00
Medium	15 00	to	20 00
Good	25 00	to	30 00
Fine	35 00	to	40 00
Fancy	50 00	to	60 00
Wrappers, Mahogany—Common	12 00	to	15 00
Medium	17 00	to	20 00
Good	25 00	to	30 00
Fine	32 00	to	35 00
Fancy	37 50	to	45 00

WHEAT.

No. 1 Longberry Red	1 09	to	
" 2 "	1 06	to	1 07
" 1 Shortberry Red	1 08	to	
" 2 Red	1 02	to	1 05
" 3 "	1 00	to	1 02
" 1 Mixed	1 08	to	
Steamer	90	to	1 00
Rejected or damp	75	to	90

CORN.

o. 1 White Va	44	to	45
" 2 "	43	to	
" 2 Mixed	42	to	
Steamer White	35	to	40
Steamer Mixed	35	to	40
Rejected	25	to	35

NEW OATS.

Winter Oats	53	to	55
No. 2 White	34	to	35
" 1 Mixed		to	32
Rejected	29	to	30
Rye	60	to	63

HAY.

HAY—No. 1 Timothy baled	16 00	to	
" 2 Timothy	15 00	to	
Mixed	12 00	to	14 00
Va. Clover		10 to	12
SHUCKS—baled	55	to	60
OATS—Baled, per 100 pounds	55	to	60
STRAW—Compressed, 100 pounds	40	to	42½
Loose pressed, large bales	40	to	45

FLOUR.

Family	4 75	to	5 00
do Fancy	5 50	to	6 00
do Patent	6 50	to	6 75
Choice Ext	4 00	to	4 25
Superfine do	3 00	to	3 25
CORN MEAL—Country, bolted	50	to	
City	55	to	
MILL OFFAL—Bulk	21 00	to	22 00
Ship Stuff, per ton			
Brown Stuff, " "	21 00	to	22 00
Bran, " "	21 00	to	22 00

CORRECTED BY
T. R. WYLES & CO.,
PRODUCE
COMMISSION MERCHANTS,
1305 Cary Street.

BUTTER.

Va. Creamery, fresh	22	to	25
Family Packed, fresh, per lb	20	to	22
Store Packed, extra "	18	to	20
" " fair to good, "	12	to	16
" " common, "	11	to	12

EGGS.

In Crates, fresh near by	12½	to	13
In Crates, frest	12½	to	13
In Barrels, fresh	12	to	13

DRESSED POULTRY AND GAME.

Turkeys, live, per gross	10	to	12
Turkeys, dressed, choice, per lb	16	to	17
" " fair "	12	to	15
Chickens, dressed, choice, "	15	to	16
Ducks, " " "	14	to	15
Pheasants, each		to	
Partridges, "		to	
Rabbits, Tenn. best	15	to	18
" N. C. "	12	to	15
Deer, whole, per lb		to	
Venison, per lb		to	

FLORIDA ORANGES.

Fla. Oranges, Fancy Bright	2 00	to	2 25
Bright Extra	1 75	to	2 00
Bronze "	1 75	to	2 00
Russetts "	1 75	to	2 00

DRIED FRUIT.

Peaches, N. C., peeled, fancy, lb	8	to	10
" " " bright, "	7	to	8
" unpeeled, "	3	to	4
Apples, N. C. bright, sliced, "	4	to	5
" " quarters, "	3	to	4
Cherries, new, well dried, lb	11	to	12
Blackberries, " " "	3	to	4
Huckleberries, " " "	6	to	7
Raspberries	15	to	16

FOREIGN AND DOMESTIC FRUITS AND VEGETABLES.

" per lb, best	1 25	to	1 50
Potatoes, Early Rose, per bus	2 00	to	2 25
" Burbank, " "	45	to	50
" Peerless, " "	1 25	to	1 50
" Country, " "	40	to	50
Apples—Pippin, Albemarle, No 1	3 50	to	4 00
" " " No 2	1 25	to	1 50
" Winesap, Virginia	2 00	to	2 25
" O, Rome Beauty red	1 75	to	2 00
" Baldwin per bbl., No	1 25	to	1 50
" Gill's per bbl., No. 1	1 50	to	1 75
" King's per bbl., No. 1	1 50	to	2 00
" Spitz per bbl., No. 1	1 25	to	1 50
" Greenings per bbl., No. 1	1 25	to	1 50
Onions—Yellow, per lb	1 10	to	1 25
Red, "	1 25	to	
" per bus	40	to	50
Cabbage, per lb	75	to	1 25
" per 100	2 50	to	3 00

BEANS AND PEAS.

Beans—Choice Navy, per bus	2 00	to	2 25
Choice, White, per bus	1 75	to	2 00
Mixed, White per bus	1 25	to	1 50
Peas—Blackeyed, per bus	1 75	to	2 00

COUNTRY BACON.

Hams—Old small, per lb	14	to	15
New small, per lb	12	to	13
New large, per lb	11	to	12
Sides—New small, per lb	9	to	10
Shoulders—Small, per lb	7	to	8
Joles—Small, per lb	6	to	7

MISCELLANEOUS.

Spare Rib, per lb	6	to	7
Chine per lb	6	to	7
Sausage, Country, per lb	8	to	10
Buckwheat, per lb	3	to	3½
Flaxseed, per lb	1 10	to	1 20
Sheep, per lb	2½	to	3
Calves per head	2 50	to	9 00
Beef Cattle, gross	1½	to	4½
Hides, Dry Flint	7	to	8
" Salted	6	to	7
Feathers, Live Goose	35	to	40
Angelica Root, per lb	6	to	
Seneca Root	25	to	30
Ginseng Root	1 65	to	1 75
Beeswax	19	to	20
Lard, country, per lb	10	to	11